

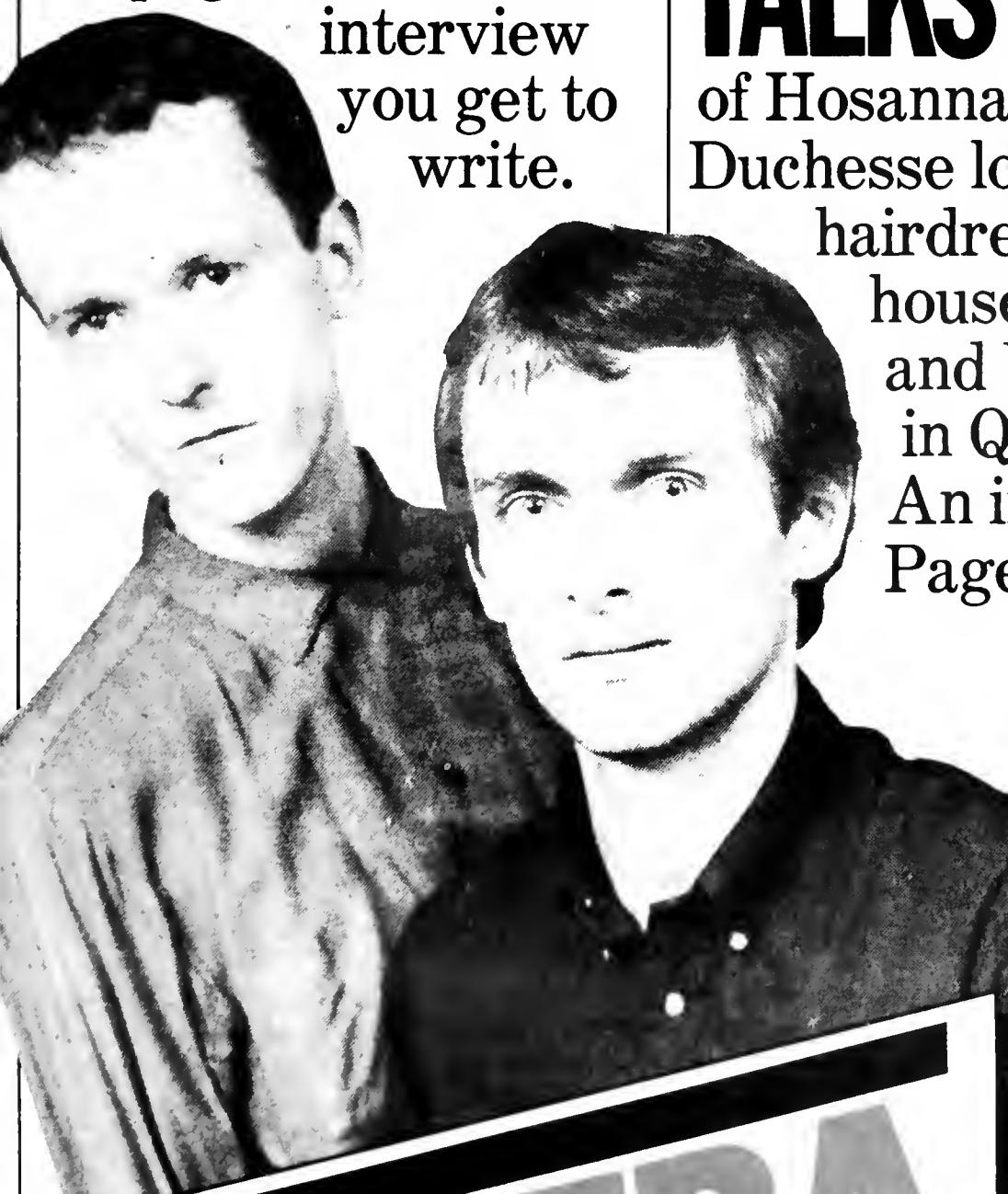
SELL-OUT AT QUEEN'S PARK: HOW YOUR RIGHTS GOT DUMPED. PAGE 10

Body Politic

A MAGAZINE FOR GAY LIBERATION

GRAB A PEN!

On page 21 there's an interview you get to write.



TBA

No cock rock, just great music when these boys open for Tom Robinson on February 2 in Toronto.

TREMBLAY

TALKS The creator of Hosanna and La Duchesse looks at hairdressers, housewives, and being gay in Quebec. An interview, Page 25.

LEGAL AT 18?

Changes in the Criminal Code could lower the age of consent and make your next ménage à trois a bit less worrisome. (But they still have ways to get you.) Page 14.



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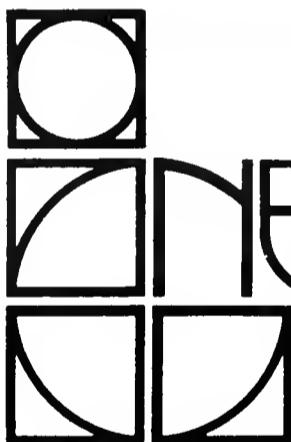


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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hiller, 1921.

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This Issue

Number 70 / February 1981

TREMBLAY

The internationally known Quebec playwright says he'd rather see gay people portrayed as hairdressers than as housewives. His plays are full of both. A discussion of language and identity in an interview reprinted from the Quebec gay magazine, Le Berdache. Page 25.

We'd like to get to know you 21

A TBP interview — with you — to help us figure out where we're going.

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So, what's it to ya, anyway?

Feedback. In politics or in publishing, it's like oxygen: without it, death follows unconsciousness. Because **The Body Politic** is a venture in both publishing and politics, we have to get reactions to keep us healthy and happy.

And we do get feedback. There are your letters, of course, most of which we publish. And — just as important — there are those little notes you scribble on the incoming flow of order forms, renewal cards, even the backs of envelopes. Your comments are overwhelmingly generous and, on grey days, just

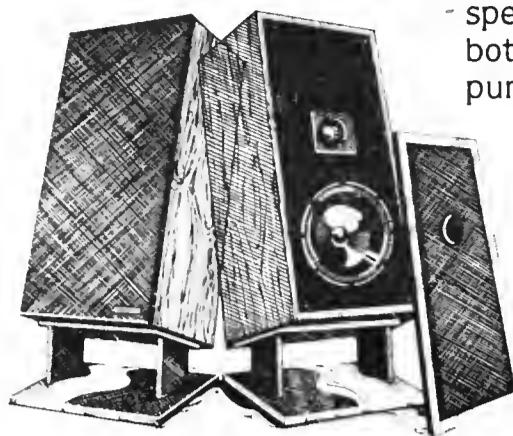
one can keep us up and going.

But we would be foolish to let the warm glow that comes from hearing good things about **The Body Politic** take the place of careful inquiry to determine what we're doing right and what we're doing wrong. We have a purpose; it's printed in the masthead of every issue: to contribute to the building of the gay movement and the growth of gay consciousness. We need to know whether we're doing that. Politics, finally, is what you do, not what you think you do.

To help us find out what we're doing, we'd like to interview each of you — take you off to a quiet corner of the office, sit down and talk. We can't do that. So we've done the one thing we can do: we've gotten together the notes we'd use to prepare for that interview, the questions we'd like to put to you, and we've printed them in this issue. So, when you have the time, take us to a quiet place, sit down and tell us about yourself, about **The Body Politic**, and whether we're on the right track.

We're looking forward to what you have to tell us. The interview starts on page 21. □

Letters



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In our closets, our worst enemies

Taking Issue in the December/January issue of *TBP*, "Spiteful bunk, divisive nonsense," was itself unreasonable nonsense. I would like to make this response to Dan Healey:

Mr Healey, you criticize Cate Lazarov's earnest attempt to describe a situation honestly: "We are our own worst enemies." But she is right. Even I — and I do not reside amongst the ivory towers of downtown Toronto — can say that she accurately describes what she has encountered as she and her mate try valiantly to educate heterosexuals about gay life. For years, they have been the only couple to be out and visible in the North Bay area. Others, like me, remain hidden, for we fear the consequences of exposure.

Cate knows us Northerners well. We closeted Northerners are no different from the tens of thousands closeted in Toronto. We like to show up at the homes of gay friends, at discos and at parties. Or we cruise the bars when we get the chance. But that is not an active commitment to educate heterosexuals, or even gays in the closet. Cate and her mate are doing that in North Bay.

Mr Healey, it is easy to criticize. But many gays in Toronto — maybe you included — are probably from towns like North Bay or Timmins or Kapuskasing or even Long Lac. How active were you in educating heterosexuals there? Were you even out? I am amazed at how Cate and her mate have been accepted. They have shown others, like me, who give moral or financial support, how not so disastrous it can be to be more out and active in a small town.

I can remember answering an ad in *The Body Politic* a few years ago. It was from a gay man in North Bay. He actually put it in the ad: "North Bay"! That was so exciting — I live near North Bay — that I wrote him saying it was about time gays in North Bay started advertising in *The Body Politic*. Well, I didn't get a response, even though I promised absolute discretion and so forth. North Bay is a difficult town; it is careful. But, you know, when a long weekend comes around, it doesn't take long for Northern gays to line up for airline tickets, bus tickets, train tickets — return, of course — to good old TO, where gays can be gays. We are in many ways hypocrites, and I count myself in.

We closeted gays are your worst enemies, Mr Healey, and you should realize that. George Hislop mentioned on television that gays hold responsible positions everywhere in this province and this country. He is right. But will they leave their closets to show what gays are really like? Not on your last dollar.

Because I am in a virtual closet, I am an enemy. I will let others fight for my rights. That way I am safe. Until the time comes when I can be as open as you, Mr Healey, or Robin Hardy or George Hislop, I will show up, like many other closets, only at gay bars or discos or parties, where it is safe.

Well, Mr Healey, I don't know whether I've cut any ice with you — it's minus 14C here — or managed to get my opinions across. You should go to North Bay and see how far Cate and her mate have managed to get in the last

year or so.

For now, I remain a Northern peeler of wallpaper. What else is there to do? And I wait until the next long weekend when I'll be in TO.

Name withheld
Hearst, Ontario

Dear Mr Dan Healey:
I chuckled when I read your "Spiteful bunk, divisive nonsense" article. Obviously, I hit a nerve in you, didn't I? Good! I hope I hit a lot of nerves. In fact, I hope I hit so many nerves that thousands of gays leave the disco closets (bars) and set out to prove me wrong by showing that they do care about themselves and are willing to work for themselves.

I don't think I "misdirected my anger." I think it hit its mark. It's tired, overworked people like myself that make it possible for non-caring gays to disco, cruise and drink the nights away at their favourite place. If we don't all help, we'll lose our bars, along with our lost rights.

You are also making use of a paper (*TBP*) that wouldn't exist without active, caring people.

Cate Lazarov
North Bay, Ont

When Dan Healey took issue in the December/January *TBP*, he adopted too narrow a view of the sides of three important issues.

First, he says, "If we hate each other so much, is it any wonder that the rest of the world has trouble learning to respect us?" but later contradicts himself with, "Those hets in the campus pub probably don't worry much about the difference between macho clones and radical fairies." Well, do displays of our infighting affect heterosexualism's view of us or not? I don't think so. Few of my straight friends ever look at *TBP* except at my urging. We should not have to maintain a cheery and immaculate facade in our newspapers for heterosuburbanites. That, Dan, is one of the worst kinds of self-oppression!

Second, need I belabour the value of community self-criticism? I think this counter-tension is invaluable. We have no preset roles to follow. We only have the heterosexual model (boo!), previously tried gay ones (boo too!) and common sense. How can we all be expected to think similarly and do it "correctly" the first time if we only share one common characteristic (being gay) and one common experience (straights hate us)?

With these as our only commonalities it cannot be expected, even in our wildest fantasies, that we can go through time on this earth with a single and united front. (Those fairy tales your father read to you as a child, Dan, were not true.) Each of us is operating from our own vantage point. The gay community has, by definition, an incredible amount of heterogeneity. Let's not deny it. Let's not suppress it. Let's use it to our advantage. It is (or can be) our greatest strength, not the divisive and destructive weakness you see it as.

Third, how about those beer-drinking

"The gay community has an incredible amount of heterogeneity. Let's not deny it. Let's use it to our advantage."

hets back at the campus pub? Is a "good, angry stare" the solution, Dan?

Let me recount two instances of oppression and how my lover and I handled them. Walking through the Eaton Centre hand-in-hand we saw this fellow (late teens) approaching. He was wearing a black T-shirt; its white letters blared "Santa sucks." Noticing our clasped hands, his already scowling look intensified. As he passed by he uttered in a terribly hateful and disgusted manner, "Fags!" We turned and I called after him in the most convincing jovial tone I could muster; "Well, we suck too!" We waited for a response and the hoped-for confrontation, but he scurried away into the crowds.

Strolling down the suburban streets of my old hometown (the honeymoon capital of the world) a woman (mid-thirties) stuck her head out of a second story window and taunted us in her best Mae West style, "Hi boys!" We stopped, looked up and waved as if acknowledging a good friend.

In summary, I don't think that a healthy dose of self-inquiry has much to do with "sickening display(s) of self-oppression." I think that we need to use such vehicles as *TBP* as a forum for our internal debates. I also think that hets should be hugged (sometimes) too.

*Conrad Biernacki
Toronto*

Clone sickness

Please allow me to say how much I agree with Noel Bari's letter in the October issue in which he deplored the clone sickness that is sweeping our culture. I am sad to report that the same thing is happening on this side of the ocean.

Having made an individual decision to break away from a straight lifestyle, why stop being an individual and become a featureless clone? Even straight society allows its members greater freedom than we allow ourselves. Oh sure, we allow ourselves freedom: the freedom to step on each other's dignity, the freedom to disrespect and hurt each other, the freedom to shove our arms into each other's asses.

We have so internalized society's hates that some of us have ended up hating ourselves. Don't we realize that, when we put on the uniforms of an unflinching killer like Charles Bronson, we are putting on the uniforms of exactly the kind of man who would be the first to lynch us? Would a Jew wear a Nazi uniform?

Since most of us must also play a role at work, if we affect a clone look, when do we ever allow ourselves to be ourselves? I must assume never. I guess some of us hate ourselves so much that we're quite happy to disappear.

Perhaps the saddest aspect of the clone syndrome is that element which indulges in self-degradation. People have died fighting to preserve their dignity as human beings; we offer to wear dog collars and to be treated as dogs.

*B Newman
London, UK*

Fresh Recruits

I usually enjoy Jane Rule's column, but "Closet Burning," in the November issue, was just appalling.

Rule seems to be saying that coming out is not really as important as gay liberationists have said it is. Rather than encouraging people to come out, we should "protect and reassure those not equipped for the task." Meanwhile, it seems, the brave few who have already emerged will continue to prepare the way for that great day when the meek and mild masses can poke their noses out the closet door.

Nonsense. The best time to come out is *right now!* And we should be encouraging everyone to do so, not telling them they really needn't since we are carrying the torch for them. But, says Rule, "we should not join in a witch-hunt to expose others." Of course not. But then whoever said we should? Does Rule know any gay militants who are exposing closeted gays and lesbians, or advocating exposure? If so, she should name them. If not, she should keep straw men out of her arguments.

There are two reasons we should advocate coming out for everyone. The first is personal: I have never yet encountered anyone who *regretted* burning their closet. Doubtless there are a few such people, but most find they are on the whole better off.

The second reason is political. It is not enough for just a few of us to burn our closets. A relatively small number of open gay men and lesbians, even with straight allies, cannot "create a climate so changed that there is really no danger even for the most vulnerable" or "convince the majority of people that the problem really is homophobia."

Rather, a steady stream of fresh gay reinforcements is needed, to build a growing community of people *visibly* living their whole lives as homosexuals. Despite the inevitable backlash by some, only such a large-scale presence in society of very visible homosexuals will ever lead the majority to rethink their ideas about sexuality.

*Brian Mossop
Toronto*

Jane Rule replies:

There is no straw man (woman?) in my argument. To pressure people into acting right now, no matter what their circumstances, is an attempt to expose them. Kate Millett, for instance, was pressured into admitting her lesbian identity long before she had the political sophistication to deal with it and the price, both personal and professional, was very high. While I agree with Brian Mossop that the more of us who can be public effectively the better our political position, I strongly disapprove of insisting on it as a political necessity for everyone at this point. Unlike him, I have known a number of people badly damaged by ill-considered, ill-prepared coming out, often under pressure. Crack-ups and suicides are not great publicity for a gay lifestyle and they occur outside the closet as well as in. It is important to encourage everyone to take the steps they can. There is a real

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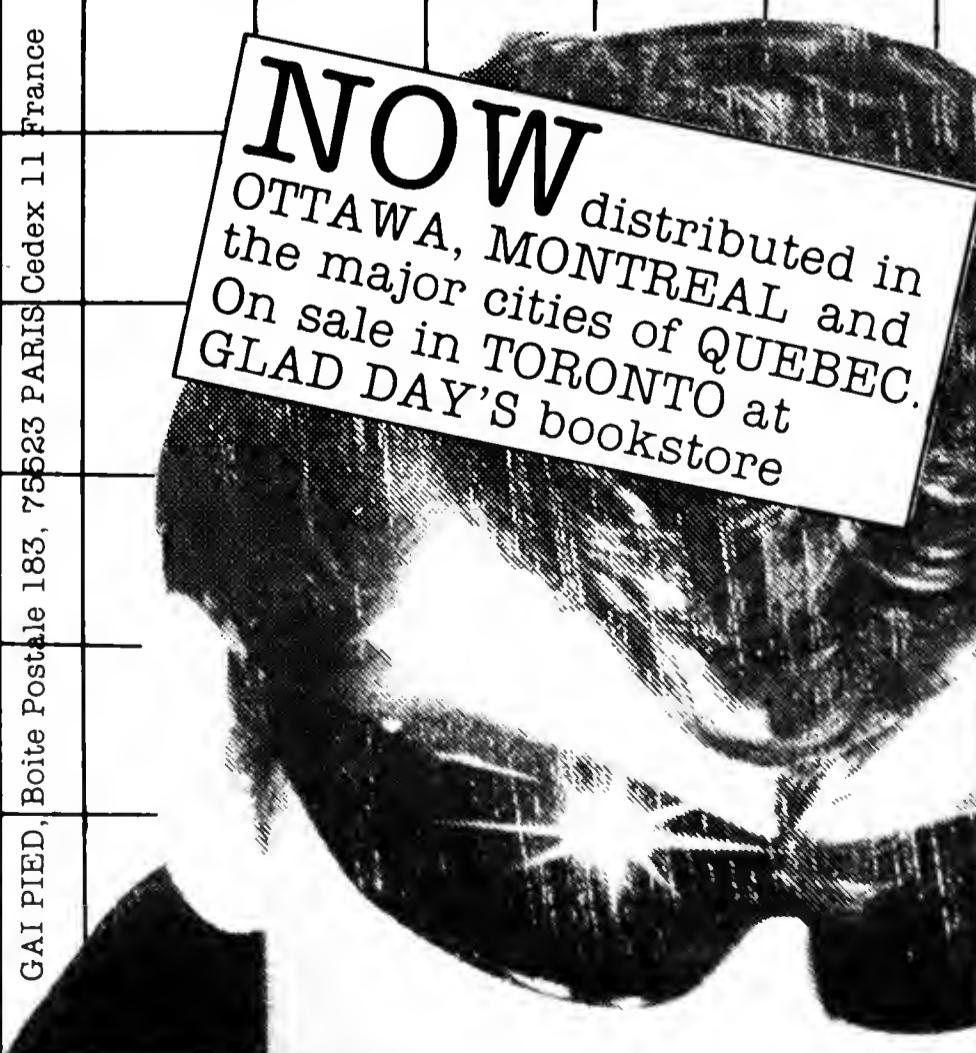
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conviction and confidence. No one
should be shamed or coerced into it.*

Leather ad

Re: "Cocks Offensive?" My reaction — Wow! To be more specific — Woowww!

Why: The picture reminds me of when I was a child and my mother made chocolate cake or icing. She always gave me the beaters to lick. It was worth all the time it took to get my tongue in and around the blades — remember?

I'm glad you ran it. I like the picture. I tend to think that balance is what counts. When women have been used to sell things, it has always been on the basis of a sexy image. Always. So now change is happening. Maybe a balance will be achieved. But let's not forget that an advertiser has a right to portray his product accurately. If you're selling something sexy, it seems valid to use a sexy image. The abuse occurs when hockey pucks are sold by dangling them between some hunk's legs, etc, etc...

However, I don't envy you your job (unless you have to wade through loads of pictures like this).

As for me, I still have chocolate icing all over my face.

B Schulz
Toronto

Your ad for Montgomery leathers is OK with me. Because it's both artful and somehow humorous. Please, Collective, do not be too fussy.

Laurent Paradis
Quebec, Que

Though, by itself I do not find the ad singularly offensive, I do have several reservations about it and would favour avoiding such copy: (1) despite your claim that it is clearly fantasy, I feel that any and all potentially erotic images involve fantasy and that this is not a mitigating factor; (2) while one such ad does not a porn mag make, it serves to establish a precedent for other ads to contain clearly erotic imagery; then where do you draw a line?

Warren A Putas
Washington DC

You have some kind of energy that I want to plug into, something that keeps you high and happy while fighting oppression — it's like you're fighting for something positive, instead of opposing negativity with more negativity. You're sensuous and erotic (always a plus, in my book) without being exploitative and offensive.

And you care about what I think! I blushed a rosy, flattered pink when I read "When are Cocks Offensive?" in Number 68. I quickly leafed to page 38, and since you asked for my opinion I will tell it to you: I think the ad is cute! You would never catch me with one of those things on my cock, but then, I'm one of those leather-eschewing vegetarians. What's the difference in wearing a piece of leather on your cock and wearing a pair of leather shoes, or a leather coat? The ad is about pleasure

and enjoyment. It's not about pain or hurting or dominating (I'm trying to evoke the idea that it's not non-consensual...feminists have the right idea, in spite of the half-baked analyses of certain individuals, that *erotica* is one very fine thing, but *pornography*, denoted by representations of violence, domination against the will of the person dominated, physical and emotional pain and uncaring exploitation, is quite another). Each to his own fetish, I say. Tightasses are counter-revolutionary. Down with fear and repression! And aesthetically, I find the ad perfectly tasteful.

After I read you, I give you to friends or leave you on buses for unsuspecting transit patrons to find.

So bless you, *Body Politic*, and keep on doin' it to me! Over and over and over and...

Victor Bubbett
San Francisco

The leather encased cock is no more offensive than a vase that holds flowers, hips that hold bathing trunks or an arm that models a tattoo. What would you expect to find in a leather ornament designed to hold a cock — a crucifix? Really now! If it's the size that troubles you, forget it. The artist could hardly show off the ornament to good advantage with the usual six inches.

Mike Bergan
Los Angeles

I think it's a beautiful picture. Since when is something that's beautiful something to be ashamed of or something that's wrong? If some people don't like it, they don't have to stare at it.

Jim Jones
Fridley, Minnesota

Christian homophobia

The issue of *Newsweek* for the week of September 27, 1980, contains an interesting review of a new book by John Boswell, of the classics department of Yale University, entitled *Christianity, Social Tolerance and Homosexuality*. His book examines the roots of repression of homosexuals in relation to the Christian tradition and proves beyond any reasonable doubt a most welcome assertion: the word "homosexual" as presently understood does not appear in the original Greek sources from which the Bible was written; later translators — including those of the present day — added their own condemnations to what was originally meant to be a value-free descriptive term.

Although Boswell makes clear that the emerging Christian theology of the first and second centuries AD did not generate repression against homosexuals, inherent homophobia among some peoples seized the new processes of theological formation (such as they were) and manipulated them to serve their bigotry.

Boswell's book, several years in the writing, is meant to be an exhaustive

Letters to The Body Politic should be addressed to us at Box 7289, Station A, Toronto, Ontario M5W 1X9.

study of the roots of homosexual repression during the first fourteen centuries of Christianity and should provide an excellent reference for those who are struggling for gay rights through their present efforts and in the coming dialogue over the United Church task force report on human sexuality, *In God's Image: Male and Female*.

I would encourage gays who are lapsed United Church members that



John Boswell: an exhaustive study

there is no better time to engage the church in dialogue with a view to extinguishing homophobia than right now. And that John Boswell's new book provides a weapon with impeccable academic credentials with which to struggle.

(Rev) Bruce Wallace
Moncton, New Brunswick

Note: Christianity, Social Tolerance and Homosexuality is reviewed on page 29 of this issue.

Mixed priorities?

That Kaplan ("Bum play" in *TBP*, Dec/Jan, p 34) found so much to criticize and so little to praise in *Mixed Company* is far more interesting than the review itself.

Granted it was an amateur production, perhaps Kaplan could have criticized less and instead focussed on some of the positive things about the play. Such as the fact that straights and gays meet on equal footing: the three major characters — a straight male, straight female, and a gay male — all share the common problem of getting and keeping a relationship going. Or that the three meet, become friends and remain so, while learning to accept and care for each other. Or that Robert, the gay male, could scarcely be called a stereotype. In fact, the play made the point very effectively that the differences between the two main male characters, excluding sexual orientation, was minimal. Not only does the play make this point; the audience has no trouble in accepting it — and that, I think, is a fairly major accomplishment of Ralstan's.

Kaplan questions, "How and why does Teddy become comfortable with Robert?" However, Ralstan gives us enough reasons why Teddy and Robert might come to accept *each other*. We have all been aware such things happen in life; Ralstan simply presents it on stage, and it's long overdue.

When Kaplan writes, "In a play that appears to see gay lifestyle as one of the

alternatives in Toronto..." I find myself squirming a bit at the word "appears." I must question Kaplan's motives in including this particular word in a sentence not requiring it. Particularly since Ralstan makes the statement (through his play) that being gay is simply a matter of sexual preference and that straights and gays share a great many problems in common.

My major criticism of Kaplan's review, however, concerns his complaint that male characters were uncomfortable touching one another. Perhaps Kaplan missed the point that the play dealt with problems in establishing and maintaining relationships. Heterosexual touching also therefore appeared forced. Surely it couldn't have escaped Kaplan's attention that one of the characters did not like being seen, never mind touched.

That those who have not seen the play might wrongly decide that *Mixed Company* only "appears" to see the gay lifestyle as one of the alternatives in Toronto, not giving it credit for its larger goal of examining relationships and pointing out that gays and straights are not all that widely divergent, is a great pity. We have all needed a play of this sort for some time and Ralstan has pointed the direction we need to take; not just in theatre, but in our attitudes.

J Jones
Toronto

As someone who still has problems with being open with straights about being gay, I was hurt by a review that appeared in your December/January issue.

Why didn't you tell your readers how good *Mixed Company* was towards gays? A review headed "Bum play" is not going to let people know this is a play that makes you feel good.

I also wonder why you reviewed the play so late and gave it and *Lana Turner Has Collapsed* so little space. Is the straight Shaw Festival more important to you than gay plays?

Your superior attitude oppresses us ordinary gays. Well, maybe you are not that superior: you do spend a whole page on a cartoon.

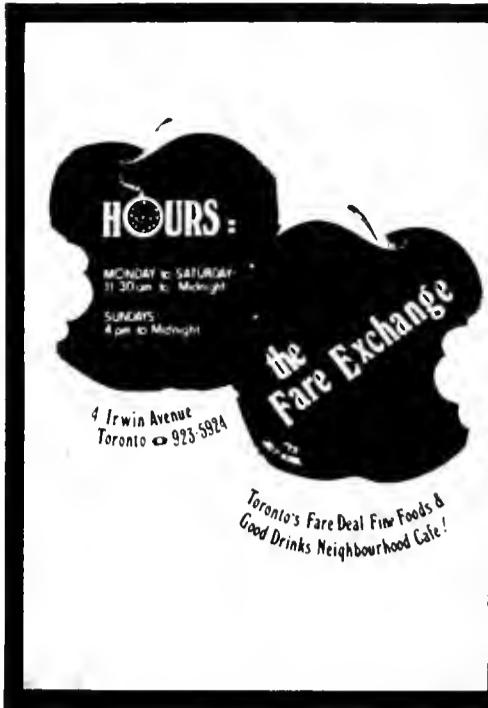
Name Withheld,
Toronto

I noticed there were no plays around to encourage gays in their lives and relationships; plays to make gays feel gay. I noticed there were no plays around comparing the gay and straight situation and encouraging them to get along together. So I decided to write one.

A few theatre companies liked the play, but no one dared produce it. Finally, I found a newly formed company, which had no money, who had faith in the play. They even had to have a garage sale to raise money for advertising. One or two people even took money out of their pockets for pre-production costs, but I was never asked for a penny. So, for around a thousand dollars (as opposed to \$50,000 for an equity production), the play went on.

Night after night I watched a little

Letters continue on page 35.



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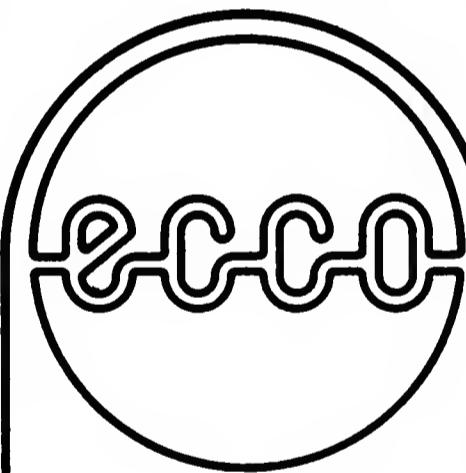
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Taking Issue

by James Quandt

Sad choices and shit-flinging

Your recent coverage on the Festival of Festivals was sadly lacking, not only in critical acumen, but also in its glossing of the films shown. Why an article on the new music series, when there were many other films more important to gay people which you did not cover? Homosexuality was subtly connected with child molesting and murder in Michel Drach's *The Red Sweater* and with moral vacuity in Uwe Friessner's *At the End of the Rainbow*. Even the excellent documentary, *The Trials of Alger Hiss*, seemed to me to dwell inordinately on Whittaker Chambers' homosexuality — proof positive, it seems that he was a lying traitor. In Micheline Lanctôt's *The Handyman*, we are treated to yet another portrayal of a morose, treacherous homosexual who will go to any ends to seduce a straight. In one of the most despicable film scenes in recent memory, the handyman's gay roommate attempts to seduce him by telling him about a gay friend's suicide. The suicide is treated as a joke. When the attempt fails, the gay character gets revenge by sabotaging the handyman's relationship with a woman. The audience loved it: *The Handyman* was the only film accorded a standing ovation at the festival. After Claudia Weill's *Girlfriends* (in which a lesbian tries to seduce her straight roommate) and this film, it seems we cannot expect anything different from women feminist directors than the stereotyping we are subjected to in more conventional films.

As for *Divine Madness*, which closed the festival and which Norman Hay gushes over as a "fabulous" film which "gay men and women can identify with" — what unalloyed garbage! Midler is as superficial as Vicki Carr was years ago when she used to cry on cue every time she sang "It Must Be Him." The pain and vulnerability which Hay speaks of are just two more "props" Midler uses to cajole the audience into loving her. "If this doesn't work, this will. And if that doesn't, I'll shriek out a song and collapse on the floor." Such sincerity! Everything is reduced to just so much show biz fodder in Midler's trash & flash mind. And if the audience is totally gay and "attuned to every Midler nuance and gesture," as Hay surmises (how he does it, I do not know) — why the dearth of direct references to gay people in the movie? Why does Midler begin that tortuously histrionic number "Stay With Me Baby" with a breathless chat about the love between a man and a woman? If Hay is correct about the audience being totally gay (and I doubt it), then *Divine Madness* is more than a tiresome two hours with a wan talent; it is the apotheosis of closetry.

The worst of the lot was the gay film of the festival: Paul de Lussanet's *Dear Boys*. Both the film's programmer, gay critic David Overby, and your reviewer, Alexander Wilson, seem to think that any gay person who dislikes the film is either a prude or someone who cannot abide the "truthfulness" of its caustic satire. I would be the first to agree that gay life is a ripe target for satire. But we can do without films like *Dear Boys* — immature, condescending fantasies which revel in the attitudes they are

supposed to be criticizing.

H L Mencken wrote that social criticism carries within it, even if unstated, a vision of the world as it should be. The obverse side of the picture presented in *Dear Boys* is: nothing. The film lacks sympathy not just for its characters and for Dutch institutions, but for everything in sight. It is neither sharp enough nor intelligent enough to zero in on any specific target. Petulant shit-flinging is all *Dear Boys* can do. A cast of predatory, vacuous men who play loathsome, adolescent jokes, who cruelly mistreat an older gay (who is himself repulsive) and who lead generally worthless lives: this is the picture of gay



Bette Midler: as superficial as Vicki Carr

life the film presents. It doesn't even attempt to criticize the younger gays' mistreatment of Muskrat's older lover. Instead, the film revels in it, milking the cruelty for laughs. *Dear Boys* does not satirize the ageism of gays; it shares it. As does your reviewer. If Wilson was "such a boy once," who was treated as a commodity by older men, and if he gets some pleasure by watching the old gay in this film fall off his bike, be made fun of, be yelled at and thrown out of the house — then that is Wilson's problem. That he does not criticize the film's ageism just shows how much it encourages these feelings.

It also strikes me as ironic that Mr Wilson can state that the gross, careless acts portrayed in *Buck's Party* reveal "the utter brutality of the institution of heterosexuality," and yet pass no such judgment on the S&M fantasies in *Dear Boys*, in which a boy is dropped over a fire in a net until he screams, is raped and burned with hot wax. Again, the film and its reviewer fail to criticize, and indeed seem to share, the pleasure the film's characters take in such brutal fantasies.

In short, *Dear Boys* is an odious film. Aesthetically, it stinks. Fragmentary and tedious, it lurches here and there in its desperate attempt to get laughs. And it is morally repugnant. Great satire, like that of Buñuel, is sharp and funny and humane, even at its bleakest. The satire of *Dear Boys* is mean-spirited and puerile, like a child smearing its shit on everything in sight. □

Writer James Quandt lives in Saskatoon.

Editorial

NDP: No Damned Principles

"It's not a priority at this time." So Ontario NDP leader Michael Cassidy told the *Toronto Sun* when asked if his party would put forward a gay rights amendment to Bill 209, the proposed new human rights code.

It's been eight and a half years since gay people in Ontario began to lobby their provincial government for coverage under human rights law. And eight and a half years since Michael Cassidy was first associated with that campaign. This is the first time since then that the Code has been up for amendment. There's no evidence that discrimination against lesbians and gay men has somehow disappeared recently.

In fact, in the debate on Bill 209, it was NDPer James Renwick who read into the record excerpts from anti-gay hate literature that was circulated in the Toronto municipal election this past fall — as an example of just how badly gay people needed some kind of protection. And the NDP's human rights critic, Ted Bounsell, said in the same debate that it may be another ten years before we have the chance to amend the Code again. If gay rights are not a priority for our fair-weather NDP friends at this time, then they might as well never be.

The proposed amendments will probably not make third reading before an election is called. Surely you understand, the NDP seems to be saying, that gay rights is an emotional issue. It would cloud the NDP's election message to the working people of Ontario about important economic issues that effect you too.

Sorry. We're not prepared to be understanding. The NDP's plan to protect jobs and ensure affordable housing doesn't mean anything so long as one in ten Ontarians can be evicted or fired solely because of his or her sexuality.

Some may want to excuse the NDP on the grounds that during the debate some of their members spoke very forcefully for the inclusion of sexual orientation. It's not that they have changed their position on amending the Code, they just aren't willing to act on it. Timidity and cowardice are not excuses for abandoning principles.

Worse, the betrayal seems based on a completely unrealistic appraisal of the political climate in Ontario. Those who want to tar the NDP and militant homosexuals with the same brush will not pay attention to fine (and false) distinctions between advocating a particular law in the legislature and moving an amendment for it in a legislative committee. Positive Parents' attack on NDP members of the Toronto Board of Education should be seen as fair warning of that.

No doubt Bill Davis and his Tory machine would find it very useful if the NDP and some Liberal MPPs, including Liberal party leader Stuart Smith, were to be clearly identified with gay rights just before an election. It wouldn't be the first time Ontario Progressive Conservatives ran a law-and-order-and-decency campaign in an attempt to draw voter attention away from the real social and economic woes.

Surely the best way for "the party of principle" to handle such a situation is to stick to its social, economic and justice policies while pointing out exactly what the PCs are up to. Instead, it's caught jettisoning a party policy which happens to be inconvenient at the moment.

The NDP is right to be concerned about the growing impact the extreme Right is having on politics in Ontario. Groups like the Ku Klux Klan, Positive Parents, Renaissance International and the League Against Homosexuals deserve to be taken seriously for the very real effect they had on the atmosphere of Toronto's recent mayoral race. But their concern should be based on a realistic assessment of the dangers posed. This Right was and is a lunatic fringe — not, by any means, the majority of Toronto voters. The hard core anti-gay candidate in that race got only 2% of the vote. John Sewell lost by a very small margin in a two-way race (the first election in which he won the mayor's seat involved three major candidates) and he picked up votes in every ward in the city.

The point that the NDP seems to have missed is that the Right's real effect is felt in the prevailing political climate, not the ballot box. With the use of such tactics as scapegoating and hate literature, these people extend the limit of how far to the right politicians and citizens alike can stand — shifting almost everyone a little further right in the process. The NDP is shuffling to the right, thus leaving room for the Tories to masquerade as moderate in comparison to the LAH or the KKK.

The New Democrats, and the Liberals for that matter, still have one last chance to act in accord with party policy. The Social Development Committee has tentatively scheduled hearings to begin on February 23. Gay people have time to contact their representatives in the legislature; gay and pro-gay Liberals and NDPers have a chance to make their feelings known to their respective parties; gay organizations and individuals have the opportunity to make their views known to the entire province by appearing before these hearings. And the NDP caucus has one last chance to think about sacrificing the party's reputation for courage and accountability.

Exactly a year ago, during the federal election campaign, TBP urged readers to cast their votes for the NDP, while admitting that the collective was divided on taking that stand. Our hesitation stemmed from the fact that, despite having the best policy of any of the three major parties, the NDP had done nothing to extend human rights coverage to gay men and lesbians in provinces where it has formed governments. It is always easier for politicians to talk about gay rights than to try and do anything about them. While the NDP always said it was different, some of us were not completely convinced. We're even less convinced now.

While our disappointment is greatest with the NDP, by their actions all three parties are denying the gay people of this province human rights they had promised everyone. At the moment, no sitting member of the legislature is worthy of either our active support, or our votes, in the coming election. □

This year, we need a voice in Ottawa.

For Criminal Code Reform

Minister of Justice Jean Chretien has tabled Criminal Code reform proposals in the House of Commons. The amendments to lower the age of consent to 18 and to change rape laws are important to lesbians and gay men. Our vocal presence on Parliament Hill can influence and improve these proposals.

For a Charter of Rights and Freedoms

The proposal for a Charter of Rights and Freedoms in a new Constitution should include equal protection for lesbians and gay men. The Canadian Human Rights Commission has made that recommendation. That recommendation needs our support on Parliament Hill.

For Human Rights

The government has committed itself to broadening the prohibited grounds for discrimination in the Human Rights Act. The Canadian Human Rights Commission has recommended the inclusion of "sexual orientation" and the Department of Justice has supported that recommendation in its report to the Minister. That recommendation needs our support on Parliament Hill.

This year, we have a voice in Ottawa:

The Canadian Association of Lesbians and Gay Men (CALGM) has already appeared before the Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada. CALGM is preparing a brief on the Criminal Code amendment proposals for an appearance before the House of Commons Standing Committee on Justice and Legal Affairs. CALGM: An organization dedicated to lobbying for you at the national level.

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It didn't take much to get all three parties into the same bed on one issue: gay rights. Chris Bearchell reports on the sell-out at Queen's Park.

STRANGE BEDFELLOWS?

"I suppose you know you've already been sold out by the NDP?"

This from a Toronto *Sun* reporter who had sidled up to me in the press gallery of the Ontario legislature.

"I heard the debate," I said.

"It's confirmed now," he continued.

"How do you know?"

"I'm a reporter. It's my job to know."

The next morning I knew how he knew. "NDP backs away from gay rights" said the headline on the December 11 column by the *Sun's* Queen's Park correspondent Claire Hoy. Hoy went on to quote NDP leader Michael Cassidy as saying gay rights are "not a priority at this time."

In this case, "not a priority at this time" means not a reality for at least

the next ten years.

With Bill 209, introduced into the legislature November 25, the Tory government has proposed sweeping changes to the Ontario Human Rights Code. To no one's surprise, those changes do not include a recommendation to add "sexual orientation" as a ground of non-discrimination. That was expected. Equally expected, and virtually

promised, was a motion from the New Democratic Party to alter the bill to include such a provision to safeguard the human rights of lesbians and gay men. Such an amendment, it was thought, would at least enjoy a healthy debate in the House, and, if enough Liberals could be persuaded to back it, might just pass right by a minority Conservative government and into law.

Gay rights, however, "are not a priority at this time," and Claire Hoy's column that day was positively gleeful: "When it comes to proclamations of political purity, nobody beats the NDP. People expect the Liberals and Tories to weasel out of tight spots if the political climate looks dicey, but not the NDP. ...For all their hot air, when it comes to the reality of voting, they aren't prepared to lay their convictions on the line... political reality brings out their true colours. They're not red after all, they're yellow."

Bill 209, an Act to Amend the Ontario Human Rights Code. Labour Minister Dr Robert Elgie is touting it as "a comprehensive and thorough revision" of the province's human rights law—one that puts this jurisdiction in the vanguard in the field of human rights legislation. The bill does, in fact, extend protection to the physically and mentally disabled and to domestic workers. It broadens the code's scope to forbid sexual harassment and to award damages for mental anguish suffered as a result of discrimination. On these points and others the bill is mindful of, and sometimes does indeed improve upon, the 97 recommendations in *Life Together*, the Code Review Committee's 1977 report. With one glaring exception—recommendation 90, which advocates protecting gay people from discrimination.

It came to be included in *Life Together*, in the commission's own words, "following careful deliberation and discussion, and with the support of many briefs and submissions, both from the homosexual community and from other groups, including many religious denominations, the Canadian Labour Congress, and the Canadian Association of University Teachers."

It is a history of support that all three parties are being scrupulous about ignoring.

Federal and provincial conventions

Men and Women for all seasons

The politicians and gay rights

1972

June Amendments to include "sex," "age" and "marital status" to existing provisions in the Ontario Human Rights Code given first reading in Ontario legislature without prior notice.

June 29 Gays demonstrate outside Queen's Park before final session of legislature which passes bill without sexual orientation amendment. Demonstrators enter House Gallery. Michael Cassidy (NDP—Ottawa Centre) has Speaker "recognize" group's presence. August 26 Gay Pride march ends up at Queen's Park for first time.

1973

April 30 Representatives of TBP and Toronto Gay Alliance Toward Equality meet with Daniel Hill, chairperson of the OHRC, who suggests preparing brief documenting discrimination in employment and housing.

May 2 Representatives of TBP and GATE meet with NDP Caucus and urge inclusion of gay rights statement in NDP platform.

August 21 Brief (*The Homosexual Minority and the Ontario Human Rights Code*) presented to representatives of OHRC in Ottawa, Hamilton, Kitchener-Waterloo, Windsor and Toronto on behalf of ad hoc Gay Pride Coalition of Homophile Associations in the Province of Ontario. In Toronto, GATE meets Fern Guindon, Minister of Labour.

August 26 Gay Pride march on Queen's Park with participants from across province.

October 10 Toronto City Council passes resolution barring discrimination on basis of sexual orientation in city employment.

1974

February 1 OHRC puts brief on agenda. Result: "No conclusions reached."

February 8 Meeting of two GATE representatives cancelled by OHRC director Robert McPhee at last minute. Reason: "Would serve no useful purpose."

February 18 Protest demonstration outside OHRC offices in Toronto. Meeting with McPhee results, at which meeting with full commission is promised.

March 1 GATE meets with full commission, which refuses to take stand, but offers to record cases of discrimination.

April 24 Minister of Labour Fern Guindon, in letter to GATE: "I do not intend to recommend to my colleagues in Cabinet any change in legislation at this time."

August 17 Gay Pride march on Queen's Park.

August 20 GATE meets new Labour Minister, John MacBeth, who says public opinion prevents amendment of the Code.

1975

January 18-19 Coalition for Gay Rights in Ontario (CGRO) formed.

February 6 John Damien fired.

March OHRC Code Review Committee established.

September 12 Letter from Michael Cassidy: "As you are no doubt aware, it is basic to

the programme of the NDP that workers be protected from unjust and arbitrary dismissal. The party, and I as a member of the caucus, will continue to fight for changes in legislation, be it in the OHRC as you suggest, or in the province's labour laws..."

November 14 Labour Minister Bette Stephenson refuses to meet with gay community representatives.

December 5 Court rules that the term "sex" in the OHRC means gender only.

1976

May 6 Ted Bounall (NDP, Windsor-Sandwich) introduces private member's bill to amend the OHRC to include sexual orientation, political belief and physical handicap.

Margaret Campbell (Liberal, St George) puts forward a member's resolution to do the same thing. Both efforts fail.

June 11-13 NDP convention adopts gay rights resolution.

1977

April 4 First reading of Margaret Campbell's Private Member's Bill C16A.

April 28 Bill C16A is refused second reading and therefore fails.

May 21 CGRO demonstration at Queen's Park.

June 4 Michael Cassidy reaffirms support for sexual orientation amendment at Gays of Ottawa all-candidates meeting.

June 29 Gallup Poll results on question of sexual orientation in Canadian Human Rights Act — 52% in favour, 30% opposed.

July 21 *Life Together* released.

November 1 CGRO meets with Liberal Caucus.

December 15 Quebec National Assembly adopts sexual orientation amendment to Quebec Charter of Human Rights and Freedoms.

1978

March 1 Letter from Cassidy: "We will do our part to pass the amendment when it is brought before the legislature."

March CGRO publishes *Discrimination and the Gay Minority*.

May 4 *Life Together* presented to the Ontario legislature. Stuart Smith: "I am no more afraid of having my son, for instance, learn in a school where there is a teacher who may in his private life have a homosexual orientation than I am afraid of having my daughter study in a school where there is a teacher who has a heterosexual orientation."

August 18 Elgie named Minister.

1979

February Coalition for Life Together forms, includes gay and handicapped people.

April 10 Coalition for Life Together demonstrates at Queen's Park. Smith and Cassidy blame Tory fear of sexual orientation amendment for inaction on *Life Together*.

May 14 CGRO submits update of *Discrimination and the Gay Minority* to Elgie.

June 1 Letter from Michael Cassidy: "As you will know we have been consistent in our efforts to prevent discrimination against homosexuals."

June Quebec Human Rights Commission's first report since the introduction of a sexual orientation amendment to article 5 of the Human Rights Charter. Eighteen cases of discrimination on the basis of sexual orientation had been dealt with.

October 24 Letter from Michael Cassidy: "You may certainly count on our support at this crucial stage, as we have no intention of giving up after all this time."

October 25 Letter from Stuart Smith to CGRO: "You can be assured that I will continue to press the government to introduce amendments to the Human Rights Code."

November 2 Letter from Elgie documenting commission's informal monitoring of complaints by gay people regarding discrimination: "there were 25 inquiries in 1977, 18 in 1978, 23 in the first three months of 1979."

November 2 Letter from Cassidy: "You may be sure that our caucus will move the amendments and do everything we can to have them adopted if the government fails to act."

November 22 First reading of Bill 188, the Handicapped Persons Rights Protection Act, in which the Davis government tried to circumvent opening up the code to amendment by segregating the rights of the handicapped in a separate code.

December 4 CGRO delegation meets with the full Ontario Human Rights Commission. The new commission commits itself to support for all 97 recommendations in *Life Together*.

1980

January 4 Letter from Stuart Smith: "You have my full personal political support for the inclusion of sexual orientation as a part of the Human Rights Code in Ontario."

January 5 Toronto and District Liberal Association adopts a sexual orientation resolution with respect to the Canadian Human Rights Act.

July 5 Biannual Convention of the Liberal Party of Canada adopts the same resolution.

November 25 First reading of Bill 209, An Act to Amend the Ontario Human Rights Code.

December 9 Second reading of Bill 209 begins.

December 10 Second reading of Bill 209 concludes, the bill is sent to the Social Development Committee for public hearings, and Cassidy tells Claire Hoy that gay rights "are not a priority at this time."

December 19 Margaret Campbell tells TBP that she has no intention of substituting to the Social Development Committee so she can put forward an amendment to the code.

1981

February 23 Three weeks of public hearings on Bill 209 are tentatively scheduled to begin. □



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MICHAEL CASSIDY 'Not a priority now'

have made gay rights official NDP policy, and Ontario NDP leader Michael Cassidy has been associated with gay rights since the sexual orientation campaign began here (see box). This makes betrayal by the New Democrats difficult to take, but it doesn't in any way excuse the Tories for the omission in the first place. Or let the Liberals off the hook.

Stuart Smith, leader of both the Official Opposition and the Liberal Party, is on record as supporting the sexual orientation amendment, as are other Liberal MPPs. None the less, Ontario Liberals have also given every indication that they don't intend to move an amendment either.

Albert Roy, MPP for Ottawa East, is the Liberal Caucus's new human rights critic. He led off the opposition response to Bill 209. He expressed his dismay at "some of the things that are not in the bill (the one with) the highest profile (being) the question of sexual orientation." He was the only Liberal to directly address the issue in the entire debate.

James Renwick was the first New Democrat to address the bill. He read some pro-gay excerpts from *Life Together* into the record, and he read excerpts from one of the pieces of anti-gay hate literature that was circulated during the Toronto municipal elections this past fall.

But buried in Renwick's convoluted introduction was a clue to his party's intentions for the bill. "I am subdued and quite sad that the temper of our times does not permit the assembly to deal with that question by providing something called leadership in order that persons other than heterosexuals will have the right to protection against discrimination in our society."

He gave no indication that the NDP

would provide that thing called leadership either.

Renwick was followed by Liberal Margaret Campbell who represents the downtown Toronto riding of St George. In 1977, she sponsored a private member's bill aimed at amending the OHRC to include sexual orientation. Campbell would later tell *TBP* that she did not intend to put herself in a position where she could move the amendment. Nor did she think any other Liberal would.

On December 10, the second day of the debate on Bill 209, four NDPers addressed themselves to the issue. That is,

"When we need them most, the NDP, Smith, and Campbell have deserted us."
— Jim Monk, Chairperson, CGRO

said that they favoured an amendment but gave no indication that they would move one.

Ross McClellan (Bellwoods) called it "a great silence in the bill." Michael Davidson (Hamilton Centre) delivered an emotional plea for an end to anti-gay discrimination. Richard Johnson (Scarborough) called the extension of human rights to gay people a "common-sense inclusion." David Warner (Scarborough-Ellesmere) suggested that, until it goes to the same lengths to study homophobia as it has racism, "the government will always feel sensitive and politically vulnerable about including the appropriate kind of protection."

Warner is one of the NDP MPPs on the Social Development Committee, to which the bill will be referred for study. He told *TBP* that his caucus had a full debate about whether or not to introduce an amendment to Bill 209, and decided its possibility of success was "somewhere between slim and zero." He added that it wouldn't make any sense to introduce the amendment since "there wouldn't be enough (Liberal) members to support it." He doesn't see the position as a retreat from NDP policy because "there's a big difference between being the government and being the opposition."

Metro NDP Chairman and NDP Gay Caucus founder John Argue laments the fact "that the NDP is not acting in accord with its policy. Gay NDPers are disappointed that the party's not taking a stronger stand."

Margaret Campbell says that Liberals won't support an amendment for the same reasons as the NDP: "the terrible controversy in the municipal elections and the stirring up of people." Campbell says she can't move the amendment herself because she is not on the committee and she has no plans to substitute to it. The only hope for a real change, she says, is a Liberal victory at the polls.

Both opposition parties, in fact, feel

that an election will be called before the bill gets final reading.

I asked Rabbi Gunther Plaut, who was acting as Chairman of the OHRC in Dorothea Crittenden's absence, how he felt about the omission of sexual orientation from Bill 209. He told me that the commission endorsed *Life Together* — all of its recommendations — and stands behind that. "There are a number of recommendations in *Life Together* that were not brought forward in Bill 209," he added. "The law falls short on some things I would like it to do, but it is basically an excellent proposal — a mixed bag, but on the whole a very progressive piece of legislation."

Jim Monk, Chairperson of the Coalition for Gay Rights in Ontario (CGRO), says "By not moving an amendment our fair-weather friends in the legislature not only look foolish and unprincipled, they are waving a red flag at the homophobic right. When we need them most, the NDP, Smith, and Campbell have deserted us. They failed to learn the one lesson the municipal elections should have taught any progressive politician: you can't ignore homophobia."

Hearings of the Social Development Committee have been tentatively scheduled for three weeks beginning February 23. CGRO is urging gay Ontarians to write or talk to their MPPs — to come out to them as gay constituents; to send letters and telegrams to Stuart Smith, Margaret Campbell and Michael Cassidy urging them to move an amendment to Bill 209 to include sexual orientation in the code.

As well, as many groups and individuals as possible should apply to appear before the committee. A show of strength by gay people and our supporters is our best defence right now. Requests to appear should be sent, in writing, to Clerk, Social Development Committee, Room 110, Main Legislative Building, Queen's Park, Toronto, Ontario M7A 1A2 □

What public opinion really says

A partial list of religious and secular organizations that have gone on record as opposing discrimination on the basis of sexual orientation:

Alberta Human Rights Commission, Anglican Church of Canada, British Columbia Human Rights Commission, Canadian Association of University Teachers, Canadian Bar Association, Canadian Civil Liberties Association, Canadian Council of Christians and Jews, Canadian Federation of Civil Liberties and Human Rights Associations, Canadian Human Rights Commission, Canadian Labour Congress, Canadian Sociology and Anthropology Association, Canadian Union of Postal Workers, Canadian Union of Public Employees — Ontario Division, Catholics for Social Change, City of Ottawa, City of Toronto, City of Windsor, Committee on Human Rights of Sudbury and Region, Communication Workers of Canada, Edmonton Jour-

nal, Family Service Association of Metropolitan Toronto, *Globe and Mail* (Toronto), Law Union of Ontario, Liberal Party of Canada, *Montreal Gazette*, *Montreal Star*, National Action Committee on the Status of Women, New Democratic Party of Canada, New Democratic Party of Ontario, Ontario House of Anglican Bishops, Ontario Federation of Labour, Ontario Federation of Students, Ontario Human Rights Commission, Ontario Provincial Council of the Anglican Church of Canada, Ontario Secondary School Teachers' Federation, Oshawa and District Labour Council, Planned Parenthood Federation of Canada, Quebec Human Rights Commission, Quebec National Assembly, Saskatchewan Human Rights Commission, Sex Education and Information Council of Canada, *Toronto Star*, Toronto Board of Education, *Toronto Teachers' Federation*, United Church of Canada,

Unitarian-Universalist Association of Churches in North America, Windsor and District Labour Council.

A partial list of American organizations who have similarly endorsed protecting gay people from discrimination: American Anthropological Association, American Association for the Advancement of Science, American Bar Association, American Baptist Church, American Civil Liberties Association, American Federation of Teachers, American Jewish Congress, American Lutheran Church, American Medical Association, American Psychiatric Association, American Psychological Association, American Sociological Association, Democratic Party of the USA, National Assembly of Religious Brothers, National Assembly of Women Religious, National Coalition of American Nuns, National Conference of Roman Catholic Bishops, National Council of Churches of Christ, Presbyterian Church, Protestant Episcopal Church, United Methodist Church, United Presbyterian Church, Young Women's Christian Association.



CGRO Human Rights Fundraising Brunch to honour John Damien

Noon to 3 p.m., Sunday, February 8, 1981

Katrina's, 5 St. Joseph Street, Toronto

Tickets: \$20 per person, on sale by mail or in Toronto at Glad Day Books, Buddy's, Katrina's, Dudes and 18 East.

On the occasion of the sixth anniversary of John Damien's fight to win back the job he lost for being gay, the Coalition for Gay Rights in Ontario (CGRO) honours John Damien.

CGRO has been working for five years to have the Ontario Human Rights Code amended to protect all lesbians and gay men from discrimination in employment, housing and access to services. Funds raised will go to help break the current logjam in the Ontario legislature. It will go into an intensive lobbying campaign to remind our "friends" in the legislature of their past commitments to us. A \$10.00 annual individual membership in CGRO or membership renewal is included in the brunch ticket price.

Keep on fighting!

Please reserve _____ tickets to the CGRO Brunch. Payment enclosed.

Enrol me as a member of CGRO (\$10)

Enrol me as a member of the Families and Friends of Lesbians and Gays (FFLAG) (\$2)

I wish to contribute \$_____

I wish to pledge \$_____ per month for _____ months

I wish to volunteer my time to the campaign.

I am not able to contribute financially at present, but you can put my name on the mailing list of CGRO FFLAG

You may You may not use my name with my member of the Ontario legislature.

Name _____

Address _____

City _____ Postal Code _____

Telephone _____

Signature _____

Cheques should be made payable to CGRO or FFLAG. Mail to: The Coalition for Gay Rights in Ontario, Box 822, Station A Toronto, Ontario M5W 1G3, or to FFLAG, 29 Granby Street, Toronto, Ontario M5B 1H8.

IN BRIEF

Man says cops beat him

A man arrested December 17 outside the Toronto gay bar 18 East says that police dragged him to the ground by his hair and kicked him after he started to walk away from them because he was being made to stand outside in the cold. The man said he was wearing only a light sweater, and it was one of the coldest nights of the year. At the time he walked away, he says, he had not been told he was under arrest.

The man also alleges that an officer at the station forced him into a chair, saying "you faggot, sit down," even after the man explained that the police beating made it painful for him to sit.

The man, who asked that his name not be used, has filed a complaint with the Citizen Complaint Bureau.

He had originally been detained for a licence check and breathalyzer test, but has since been charged with attempting to escape lawful custody as well.

Make way for Making Waves

A special report on gay issues and the Canadian constitution will highlight the debut issue of a new magazine published in Halifax.

Making Waves: An Atlantic quarterly for Lesbians and Gay men will have its first issue out by early February, according to editor Robin Metcalfe. He emphasizes that 50% of the magazine's content will come from women.

Also promised are short fiction and poetry, political analysis and a healthy leavening of cartoons and humour.

A year's subscription costs \$4, payable to *Making Waves*, from 6257 Lawrence St, Halifax, NS B3L 1J8.

Seminar on lesbian eroticism

More than two hundred people attended a Montreal day-long seminar December 7 on the theme of "the erotic experience of the female homosexual."

Organized by students from the sexology department of the University of Quebec in Montreal, the seminar included lectures and workshops on topics ranging from sexual dysfunctions of lesbians to homosexuality among goddesses and witches.

Ron Dayman □

Second symposium planned

The Second Quebec Symposium on Homosexuality will be held March 28-29 in Montreal. Organized by the Service d'éducation et de consultation sur l'homosexualité (SECH), the conference will be of particular interest to "specialists in the medical, para-medical, psychosocial, educational and legal fields."

Workshops are planned on media treatment of gays, sociology, sexology, the law, women, bisexuality and other topics. For more information write: SECH, CP 245, Succ N, Montreal, Quebec H2X 3M4, or phone (514) 523-9463. All proceedings will take place in French.

Stuart Russell □

Gay entertainers organize

During an October cabaret at the gay community centre in Halifax, it suddenly occurred to Reg Giles and John Pallas that "a lot of potential talent was going undeveloped in our midst."

Early in December, the two men helped organize GAMES — Gay Artists, Musicians and Entertainers Society — with a view to training and developing local gay talent, and developing a

library of appropriate scripts, tapes, records and sheet music.

For more information: GAMES of Atlantic Canada, PO Box 3611, Halifax South Stn, Halifax, NS B3J 3K6.

Artist gets New York show

Halifax artist Rand Gaynor, who designed the poster for the 1978 national gay conference, is having an exhibition at Stompers, 259 West 4th St in New York. The show opened January 12 and will last for three weeks.

Bite the right!

About 60 gay men and lesbians attended an organizing meeting in Toronto November 27 to plan a response to the antigay activities of various far-right organizations emerging during the recent elections. For more info, call Gary at 653-4939.

Compiled by Arn Gabel □

IN THE COURTS

Sauna raid charges withdrawn

MONTREAL — Two more men charged with gross indecency after an April, 1980 police raid on the Sauna David have had their charges withdrawn. Of the 13 such charges laid, five have now been withdrawn or dismissed. The latest withdrawals took place December 5 before Sessions Court Judge Beauchemin after all police witnesses failed to appear for trial.

Stuart Russell □

Gay cop's trial delayed again

ST CATHARINES — The Provincial Court here agreed to adjourn to April 10 a preliminary hearing on a charge against Paul Head of indecent assault on a male. The Crown had reported difficulties in assembling its witnesses for the case.

The openly gay Ontario Provincial Police cop is accused of indecently assaulting an acquaintance at a private house party.

Head is still seeking employment in law enforcement, but so far has been unsuccessful in finding suitable work.

Judge sets Barracks trial date

TORONTO — Three of the five men accused of keeping The Barracks as a common bawdy house are scheduled to appear in Provincial Court March 16 for trial. They were notified November 27, only ten days after the Supreme Court of Canada dismissed their bid for a jury trial.

George Hislop, Rick Stenhouse and Andy Fabo were remanded to March 16, while Jerry Levy was remanded to March 30. The fifth accused, Paul Gaudet, is living in Ottawa and court officials have not yet served him with a summons.

Hislop says he expects the Crown to try all five men together, probably on March 30.

Seventeen men accused as found-ins at the Barracks are set to appear in Provincial Court again April 9 to set a date for trial.

Rabbit poor carrot guard: judge

TORONTO — County Court Judge Ian Cartwright has publicly questioned the continued employment of a prison guard who apparently had a homosexual relationship with a prisoner. Cartwright said that leaving such a man in his job at Bath Institution near Kingston was "somewhat akin to having the rabbit guard the carrot patch."

Compiled by Paul Trollope □

DISCRIMINATION: THE HUMAN COST

The real push for gay rights has never had all that much to do with legislatures, though they are usually the stage on which the issues finally take public life.

The real push for legislated protection of the human rights of gay people has come from our growing awareness of the savage and mortifying cost of leaving our lives open and unprotected.

It is a difficult cost to document. For every John Damien, willing to spend year after year in the pursuit of simple justice, there are many gay men and women who will quietly accept their loss of job or home. They hope, not unreasonably, that the quieter they are, the more likely it will be that they will find a new job, or a new place to live. In the last six months alone, we have become aware of a restaurant in Toronto which apparently fired all its gay staff. The individuals involved asked us not to publicize the case, and we agreed. In another recent case, a child-care worker was asked to resign after his homosexuality was discovered, though there was no suggestion of any improprieties with the children in his care. At first he appeared willing to talk about the case for publication, but an imminent job offer made him reconsider.

We do not have their stories, but we do have the stories of John Damien, Brian Burch and Don Jones. While the Damien and Jones cases will be familiar to regular readers, the Burch case is being reported here for the first time.

Discrimination exacts a very human toll. This is some of the story.

Case 1

Name: John Damien

Age: 49

Present Situation: Operating a one-man delivery service in Toronto.

Plans: To return to his profession as a thoroughbred-racing steward (judge).

Work Record: Twenty years in racing, as a jockey, as a trainer, and, from 1970 to 1975, as a steward.

On February 6, 1975 — fired. Homosexuality the sole reason given for the dismissal. Charles MacNaughton, chairman of the Ontario Racing Commission at the time, told *The Globe and Mail*, "What did you expect? He was a faggot." MacNaughton clarified: "Mr Damien performed his duties well in the past. It's not because he wasn't a good judge."

Sidney Handleman, then Minister of Consumer and Commercial Relations (responsible for regulating racing), assured reporters that "Damien has been and would probably continue to be a good and competent steward."

P C Williams, personnel director of the Ministry of Consumer and Commercial Relations, had offered Damien \$1,200 (later increased to \$1,700) and a letter of recommendation in return for going quietly. The man could not be bought.

Gay activists, friends and prominent citizens came to Damien's defence. A news conference was held. *The Globe and Mail* editorially accused the Ontario government of "abominable behaviour." Lawsuits were filed: against the racing commission for \$350,000 for wrongful dismissal, and against MacNaughton, Williams and three other officials for \$1,000,000 for "conspiracy to injure John Damien at his trade."

For six years the defendants have used complex legal maneuvers to delay the suits and perhaps prevent them from ever coming to trial. Ontario taxpayers have apparently paid an estimated \$200,000 to finance these tactics.

Damien appealed to the Ontario Human Rights Commission in 1975. On the advice of Bette Stephenson, then Minister of Labour, it refused to investigate his case. Long before Damien's firing, the OHRC had given assurances that it would informally mediate instances of discrimination against gays.

In 1978 it became clear that the Ontario Jockey Club had been told that Damien was a "sodomite" by his physician, Dr Thoreau O'Mulvenny. A suit was launched against O'Mulvenny for breach of professional confidence. O'Mulvenny died in 1979, two days before he was to answer questions before the Krever Royal Commission

about the confidentiality of medical records. The suit, now against the doctor's estate, has not yet been heard.

Result: A six-year struggle. Personal bankruptcy. Over \$60,000 in legal expenses. No trial date in sight.

Final comments: "John's tired," a close friend of his told *TBP* recently, "but he's as determined as he ever was."

Until he is vindicated by the courts, he cannot practise the profession which he loved. Instead, he sometimes works twelve-hour days, six days a week delivering parcels in a car bought with money borrowed from friends. He can barely make ends meet. □

Case 2

Name: Don Jones

Age: 50

Present Situation: Teaching grades 6 and 7 in a small community in the interior of British Columbia.

Work Record: Twenty-one years as a teacher, including thirteen as a principal. Excellent reports from supervisors. Admiration and respect from students and parents.

Visited in hospital during an illness in March 1979 by two officials of Nipawin (Saskatchewan) school board. Told of a complaint concerning homosexual activity between him and another adult male. Urged to resign because of suggested potential damage to him as a teacher. Officials also feared "tremendous pressure" on them from the community. Jones refused.

Board tried to force him to resign. Jones insisted on retractions of the unproven charges and apologies for damage done to his reputation. Also sought compensation for his legal costs, and demanded resignations of all board members and employees who had knowingly participated in his vilification.

Board fired him. Jones initiated a Board of Reference through the Saskatchewan Department of Education to appeal his dismissal. Two brothers in the town of Smeaton, where Jones taught, accused him of indecently assaulting them on two occasions. Jones denied the charges, and testified that they had in fact initiated sexual activity with him. Another witness corroborated.

School division lawyer MacPherson claimed that community would not tolerate a homosexual teacher, even if all of the charges were without basis. But four years earlier, 90 per cent of canvassed adults in Smeaton had urged Jones to remain in their school in spite of rumours about his homosexuality. The rumours were apparently based on the fact that he was a single older man.

In September 1979, the school board was ordered to reinstate Jones. Jones

then resigned. The board's smear tactics had sickened him.

An appeal of the reinstatement lodged by the school board with the Saskatchewan Court of Queen's Bench was quashed in November 1979.

A further appeal to the Saskatchewan Court of Appeal was unanimously rejected by a panel of three judges in June 1980.

Result: Over a year of unemployment. Sixty to seventy applications (instead of the usual three or four) needed to land another teaching job. \$10,000 in expenses.

Final comments: In a recent conversation with *TBP*, Jones said, "I feel I've aged a lot in the last few years." □

Case 3

Name: Brian Burch

Age: 24

Present Situation: Enrolled in the Faculty of Education at Queen's University in Kingston.

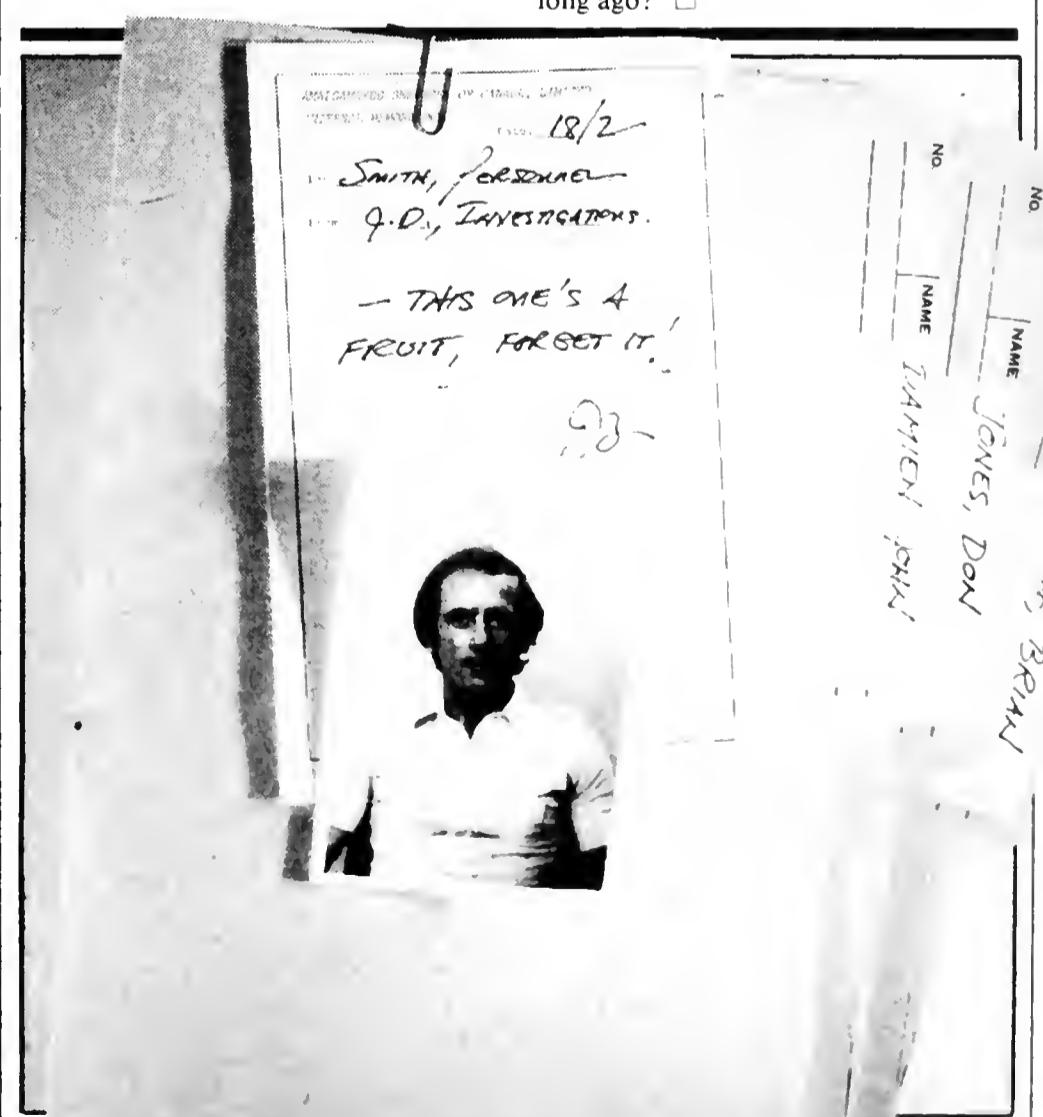
Plans: Has been hired to teach English in Nigeria starting September 1981.

Work Record: "From 1974 until this summer (1980) I have worked with children in settings ranging from summer camps to children's theatre companies."

In June 1980, hired as Assistant Coordinator, Summer Adolescent Program of Kingston General Hospital's Regional Centre for Handicapped Children. "Despite offers of better-paying jobs, I took this position because I felt that it was more challenging."

Hired by Resource Staff Member Lori Chartrand who, he says, persuaded him to take the job in preference to better-paid ones he'd been offered. "From the beginning, Lori was made aware of my background, both in radical politics (anti-nuclear activism) and my past as a former drug abuser, without any difficulties. Indeed, it seemed that because I had managed to find a way to adapt myself back into mainstream society that I had a valuable personal background to draw upon."

During the second week of the job,



Gay sex, orgies to be legal at 18 if Criminal Code changes pass

OTTAWA — Justice Minister Jean Chrétien has announced proposals for major Criminal Code revisions to reduce the age of consent to 18 from 21, to abolish the offence of rape, replacing it with the inclusive charge of sexual assault, and to introduce special offences for those involved in the production, distribution or sale of pornography depicting anyone under the age of 16. As well, the bill would legalize orgies under certain conditions.

In a press release December 19, Chrétien issued his long-awaited response to the Law Reform Commission of Canada. His proposals do not yet have the status of a bill as they have not been introduced in the House of Commons for first reading.

The proposals would reduce the age of consent for gay sex to 18 from 21, but retain the offence of gross indecency, which the Law Reform Commission and most gay activists said should be abolished. However, the provisions would no longer apply to acts in private — behind locked doors — among any number of people 18 years of age or older. Orgies involving consenting adults over 18 would no longer be illegal.

Buggery, rape, indecent assault male and indecent assault female would be abolished. Sexual assault and aggravated sexual assault would be established and broadly defined to include all non-consenting sexual activity and consenting activity in cases where someone is deemed unable to consent, such as anyone under 14 years of age.

A new offence in Chrétien's proposals would make it an indictable offence punishable by five years' imprisonment to involve anyone under 16 in any "sexually explicit conduct" for the purpose of producing a "visual representation" of it. Anyone producing, publishing, distributing, circulating, selling, displaying, advertising or offering to sell such material could be prosecuted as well. The "kiddie porn" provisions could conceivably be used to prosecute films such as *Luna* and *The Tin Drum* which involve child or adolescent actors in sexual situations.

The proposals would also remove spousal immunity from prosecution for rape. A husband could, under the new law, be charged with sexual assault or aggravated sexual assault for forcing his wife to engage in sexual conduct. A technical change proposed in assault law would, Chrétien says, make it easier for police to lay charges in wife-beating cases where there are no witnesses.

The maximum penalty for aggravated sexual assault would be life rather than the ten-year penalty the Law Reform Commission recommended. Ten years' imprisonment could be imposed for sexual assault that was not "aggravated."

Chrétien's proposals introduce "laddering" into Canadian criminal law. A person could not be found guilty of sexual misconduct with a person under 16 if he or she were less than three years older than the younger person. And the requirement of corroboration would finally be abolished so that a person could be convicted on the uncorroborated evidence of a witness regardless of his or her age.

These proposals do attempt to introduce some long-needed reforms in the areas of the Criminal Code involving heterosexual aggression. Some of the most outmoded and discriminatory

wording of the Code would be eliminated. Women might have slightly more protection from male sexual assailants than in the past, although no major changes are proposed to provisions governing trial conduct, and the examination of a woman as to her prior sexual conduct.

The amendments would do little to clarify areas of the Criminal Code of concern to gay men. Gross indecency is left intact and undefined, and if an act could not be construed as gross indecency, the police would still have the equally undefined sexual misconduct sections to use if someone under 16 were involved. Soliciting and bawdy-house laws are left unchanged.

Chrétien would have gay men remain in the paradoxical situation of being oppressed by the Criminal Code while being, in many ways, officially and formally ignored by it.

Paul Trollope □

Hislop bounces back, will run again in 1982

TORONTO — Gay activist George Hislop has announced that he will try again for an aldermanic seat in the 1982 municipal election. He unveiled his plans at a campaign fundraising brunch held in Katrina's Tavern December 7.

Hislop was defeated in his first bid

for office in the November 1980 election, falling more than 2,000 votes behind incumbent NDPer Dan Heap and newcomer Gordon Chong in the two-seat Ward 6 race (*TBP*, Dec 80/Jan 81).

"Welcome to the start of the 1982 campaign," Hislop said to the applause of an audience which shelled out \$1,600 to help pay off a \$5,500 election debt. He also sent up a surprise trial balloon by publicly asking his former campaign manager Sue Sparrow to consider standing as his running mate next time around.

Hislop ran as the official candidate of the Ward 6 Community Organization (W6CO) last November, and is now expected to ask that organization to re-nominate him in preparation for the next campaign.

Bill Crawford, outgoing chairman of the W6CO, said "Hislop would at least have to survive a vote" of the membership before re-nomination was possible. He added that, since Hislop had already gone through a rigorous nomination procedure, he would be "in a strong position."

Hislop's announcement rekindles speculation about the actions of the revitalized Ward 6 NDP. The simmering hostilities between the two organizations during the recent election appear to make future agreements or truces extremely unlikely.

"Ward 6 CO is no longer a reliable ally on the left," wrote alderman Dan Heap in a recent report to the Ward 6 NDP election committee. He said that the NDP "must be free of any obligation to the W6CO," which "continues

Reeve gauche: a sad come-out

*A new slang expression for "homosexual" cropped up in Windsor recently. Now they're calling us "Cams" in honour of local politician Cam Frye, from the neighbouring town of Tecumseh. Frye was the town reeve until last November's municipal elections, when he lost his bid to unseat the mayor, Don Lappan (*TBP*, December 1980). At his final council meeting, one week after the election, Frye confirmed what most of the community already believed.*

"I have been eight years on Tecumseh council and I have been gay for eight years. I have been gay all my life."

In 1977 Frye pleaded guilty to a charge of wilfully committing an indecent act likely to make a male child a juvenile delinquent. He was granted a conditional discharge.

Surprisingly, one year later he was re-elected to office, despite demands for his resignation from other town councillors.

Both young and old appreciated Frye. Independently wealthy, he personally subsidized public transit for the town's senior citizens. He was a leader and coach in the local little-league baseball and minor hockey associations.

But not everyone forgave him that 1977 court appearance. Last October a leaflet was circulated to some of the town's businesses accusing Frye of promoting homosexuality and moral decay.

The mayoral contest was Frye's first political defeat and he feels he over-reached himself by directly challenging Lappan. Frye is not yet thirty, while Lappan has decades of experience and service on town council. Although bitter enemies, each man had in the past been supported by a large circle of mutual friends. Forced to choose between the two, many of Frye's 1978 supporters switched to the Incumbent, who received a decisive 63% of the vote.

The election left the town polarized. Frye says he decided to come out to end the speculation and bring the two camps together.

"There are too many people in this town saying I'm not and too many people

saying I am. Once and for all, people in this town and this county are going to know."

"I don't want anyone to feel sorry for Cam Frye because he's gay. I just want some basic understanding of the problem we have."

"This is probably the most difficult announcement I will make in my life."

It would have been an admirable coming out if Frye had stopped at that point. What he went on to say made many gay people wish he'd stayed in the closet.

"I'm not proud of being gay. I don't know if there is a cure. Whatever help is available, I will get." According to The Windsor Star, Frye went on to say he would go anywhere in the world to find that help.

Straight reaction was predictable. Brian Fox of the Star called the speech eloquent. Lappan said "I hope the reeve finds the help he needs and I wish him well."

On the other hand, Windsor Gay Unity's phone started ringing with callers asking for Cam Frye. Gay teenagers phoned to ask if there was a cure for homosexuality and how much it would cost. Open gay women and men called demanding Gay Unity respond to Frye's statement. A press release and TV interview were arranged, congratulating Frye for coming out, but expressing regret at his self-oppressive remarks.

I talked with Frye before making a statement to the press on behalf of Gay Unity. I have the impression he still hopes to be returned to town council in the next election. He promised to begin his next campaign with a declaration that he is either straight or gay, depending on whether he finds a "cure." There is a disturbing possibility that two years from now Cam Frye will run for office as a "born-again heterosexual."

Maybe not, though. Frye admitted to me that, despite his sessions with a psychiatrist, he knows little about homosexuality. Perhaps in his search for help he will discover that the "cure" is worse than the "condition."

Jim Monk □

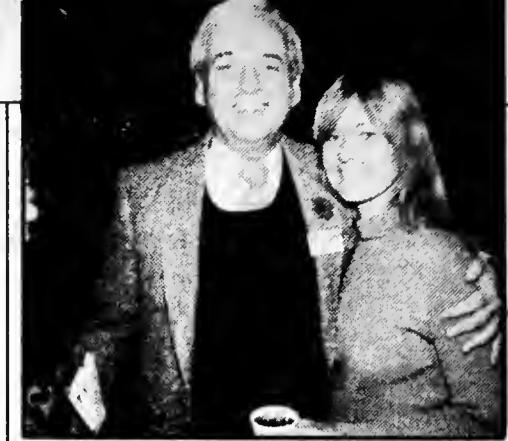


photo: Gerald Hannon

Hislop and Sparrow: together in 1982?

its slide to the right" as well as "its attacks on the NDP."

The results of the last election, according to Heap, show that the NDP "must act as the true Ward 6 opposition" to "the ruling Tory-Liberal coalition and their media friends."

Ed Jackson □

Tourist bureau vote rejects gay business

TORONTO — The Executive Committee of the Convention and Tourist Bureau of Metropolitan Toronto turned down an application for membership from an association of gay businesses November 26, apparently fearing the controversy it might have aroused. Instead, several members have resigned from the bureau in protest over the rejection.

The Lambda Business Council made its first overtures to join the tourist bureau last May. At that time, according to Lambda president Richard Brown, membership officials were very encouraging. The tourist bureau has since back-tracked, and Brown charged that it was simply an attempt to avoid bad publicity.

"The Canadian establishment can't accept an openly gay group," he said. "We haven't broken as much ice as we thought we had."

Robert Jamieson, President of the tourist bureau and Chairman of the Executive Committee, said Lambda was ineligible because it was "a broad-based organization" which he understood to be "composed of all gay business in the city, not just merchants interested in tourism."

In the bureau's current directory, however, several of the listed members are associations, like the Greater Toronto Motel Association or merchant associations in neighbourhoods designated as tourist areas. The bureau currently has more than 740 members.

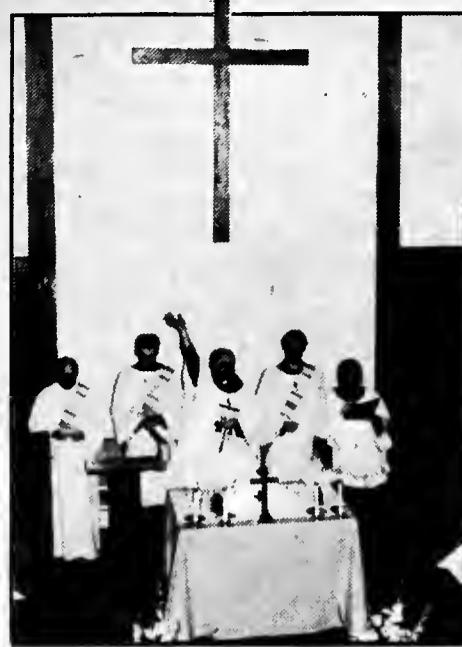
According to Jamieson, former general manager of Simpson's, the tourist bureau has to have "a broad base of appeal," which he defined as "whole-some" and family-oriented. "The great silent majority are the people we have to appeal to as tourists," he said. "We can't get into specific minorities. Besides, there might be some objection from members."

Jack Shanly, Vice-President in charge of Marketing, said, "To some degree we are politically oriented. We depend on presenting a certain image. We don't want to become controversial."

Membership, which costs \$400, would have given the gay business council a listing in a widely distributed directory, advance information on conventions coming to town and an option to buy into promotional material boosting Toronto.

The Toronto Tourist Bureau's current promotional slogan is emblazoned on all official stationery, including, ironically, its rejection letter to Lambda Business Council. "Toronto...affectionately yours" the letterhead reads.

Ed Jackson □



A new home and a new voice: Rev Brent Hawkes raises his hand in joy during the opening service December 7 of the Metropolitan Community Church's new building at 730 Bathurst Street in Toronto. Two hundred and fifty people attended the inaugural celebration service. It was an emotional evening for the congregation, and the event drew congratulatory messages from John Sewell, Toronto mayor Art Eggleton, Ward 6 aldermen Dan Heap and Gordon Chong, and many others.

One of the first community events held in MCC was a Christmas concert by the recently formed Toronto Gay Community Choir (above, right). The debut performance December 19 featured "The New Voice," a piece composed especially for the occasion by director Peter Schaffter. □



Renaissance fights to keep charity status

TORONTO — Renaissance International, an anti-gay, pro-family fundamentalist Christian organization, launched an appeal in December against a Revenue Canada decision to revoke its status as a registered charity on grounds that Renaissance had "devoted resources to activities that are not charitable."

If the Renaissance appeal is unsuccessful, donations to the Milton, Ontario-based organization would no longer be tax-deductible.

Renaissance president Ken Campbell has speculated that the tax department's decision may have been prompted by the group's activities in the recent municipal elections.

Renaissance funded a pamphlet entitled *Liberation* which received wide distribution during the election. It charged that pro-gay candidates were attempting to turn "Toronto the Good" into "San Francisco North."

Renaissance also paid for a full-page ad in the *Toronto Sun* calling for the defeat of several progressive candidates.

As well, in a press release dated August 2, Campbell announced Renaissance plans "to become involved actively in the political process."

In the past, Renaissance has helped fund such projects as Anita Bryant's 1978 crusade in Canada, and the recent lobbying against the proposed gay/lesbian liaison with the Metro Toronto school board.

Campbell insists that the loss of charitable status would threaten religious freedom but not Renaissance since "our supporters give for our cause and not for (tax-)receipts."

Craig Patterson □

Alderman seeks ban on Body Politic

NORTH YORK — A library in this suburban city is considering limiting children's access to *The Body Politic*, following a complaint from an alderman who called the magazine "smut."

At a December 18 meeting the library board of North York refused to drop *TBP*, but referred the question of access to its restricted access committee. North York is part of Metropolitan Toronto.

The matter began in early December

when Ron Summers, a North York alderman, called on the library board to ban *TBP*. Summers said in a letter to the board that "the lifestyle it's promoting is contrary to the moral fibre of our society." He claimed he had received a complaint from a mother who was upset because her 15-year-old son obtained a copy of the periodical from the Fairview Library.

In a telephone interview, Summers added, "I don't like it (*TBP*). It goes against my grain." He admitted, however, that he had not read a copy of the magazine for at least three years.

"Librarians shouldn't be making these kinds of decisions," he charged, "politicians should. I represent the

people of North York, I don't represent homosexuals in North York."

Bryn Lloyd, chairman of the library board, said that *TBP* should stay. "There's a constituency out there that wants it," he said. "If you looked at all the books in our libraries, you'd find some that would make *The Body Politic* look like a Sunday school magazine."

Lloyd had looked at a recent issue of *TBP* and the only section that he found at all offensive was the personal classifieds. "But you find the same raunchy ads in the dailies too," he said.

Summers has used the book-banning tactic to gain publicity in the past, according to Lloyd. In 1977 he tried unsuccessfully to ban *Playboy* and

Playgirl from the library system.

Currently, the North York library board has only one official policy regarding the acceptability of material. It will not carry any publication that has been found obscene by the courts. The restricted access committee could decide to add to that policy.

Ed Jackson □

Agency will hire five to serve city's gays

MONTREAL — A major government-funded social services agency has committed itself to hiring five persons specifically to serve the Montreal gay and lesbian communities. The promise came November 12 during the annual meeting of users of the Montreal Metropolitan Social Services Centre (MMSSC).

The hundred-plus gay people in attendance comprised more than half the audience, the result of a call to action by several gay organizations who had been lobbying unsuccessfully for five years to have such positions created. Although the centre did finally open up one position last spring, no one was ever hired to fill it.

However, the November 12 meeting accepted a demand that the centre hire someone for each of its five district offices. As well, the meeting approved the creation of an advisory committee composed of representatives of the gay and lesbian communities. The committee would oversee hiring and the quality of the resulting services.

The MMSSC serves eastern Montreal. The Ville Marie Social Services Centre, which serves the west half of the city, has offered a variety of services to the gay community for more than five years, and has a gay man and a lesbian on staff.

Ron Dayman □

CALGM calls for gay rights in constitution

OTTAWA — Representatives of the Canadian Association of Lesbians and Gay Men (CALGM) appeared December 11 before the Joint Senate House of Commons Committee on the Constitution to argue that gay people should be protected from discrimination by including sexual orientation in the proposed Canadian Charter of Human Rights and Freedoms.

The committee is hearing deputations on the government's resolution to patriate the country's constitution. In addition to ending Britain's control of the British North America Act, the proposal would also entrench certain rights and freedoms in the new document.

CALGM's presentation, based on a brief prepared by University of British Columbia law professor Robert Black, provided background on the history of the oppression of lesbians and gay men, the experience in Quebec since that province amended its Human Rights Charter to include sexual orientation, the impact of the "new right" on the gay community, and the need to separate human rights from considerations such as popularity with voters.

Questioning of the delegation was led by Jake Epp (PC, Provencher, Manitoba), who asked if the inclusion of sexual orientation would mean that "in the public school system members of your association would be able to promote your lifestyle as an acceptable one to their students?"

"Some of the most common school-

yard epithets are words like 'queer,' 'faggot' and 'dyke,'" Chris Bearchell responded. "They are ugly words and there is a lot of misunderstanding and hatred behind them. Do we deal with that by remaining silent, or do we deal with it head on? Many children in the school system have lesbian mothers or gay fathers or gay brothers and sisters. They need to learn about homosexuality as it really is, not as the myths and stereotypes say it is."

Svend Robinson, NDP MP for Burnaby, BC, stated his party's intention to move a sexual orientation amendment to the proposed charter. He challenged

Liberal members of the committee to act in accordance with their party's recently adopted pro-gay rights position.

Bryce Mackasey (Liberal, Verdun, Quebec) responded to Robinson's challenge with one of his own: "My study of NDP (provincial) legislation in the last two decades is that they tend to preach one thing and when they're in power they practice another."

In a CTV broadcast two weeks later, NDP leader Ed Broadbent outlined his party's proposed changes to the charter, and sexual orientation was not among them. □



Lesbian and gay representation at the constitutional table (left to right) Monique Bell, Paul-François Sylvestre, Chris Bearchell, George Hislop, Peter Maloney

Cop answers ad in Advocate, slaps man with bawdy house rap

TORONTO — On an evening early in November 1980, a police officer dialed a number appearing in the classified section of the American gay publication, *The Advocate*. The number belonged to a Toronto man.

As *TBP* has the story, the officer pretended to be gay, and was invited to the Toronto man's apartment. It is not entirely clear what happened after he arrived, but before the evening was over the individual had been charged with being the keeper of a common bawdy house, being the inmate of a common bawdy house and permitting the premises to be used as a common bawdy house.

It does not seem that prostitution is being alleged. It appears that, for the second time in as many years, Toronto police have charged a man with a serious offence for the "crime" of having consensual sex with other adults in the privacy of his own home. The first incident involved a Toronto teacher we have called "Bob," whom police reached through a classified ad he ran in this magazine.

In Canadian law, a common bawdy house can be any dwelling resorted to by one or more persons for the practice of acts of indecency. Prostitution need not be involved. In a gay context, the charge has been most commonly used against the baths, but even heterosexual "swingers' clubs" have had to face the same charge.

In order to protect the identity of the man with the *Advocate* ad, we are withholding many of the details of the case. As well, although he initially made overtures to the Right to Privacy Committee for assistance, he has since decided to fight the case without help from the organized community.

In an attempt to determine police policy regarding investigation into the classified sections of gay periodicals, *TBP* wrote Police Chief Jack Ackroyd December 20 with the following questions:

• Are the classified pages of *The Body Politic* and *The Advocate* regularly (or

periodically) scrutinized by police officers?

• Do police officers ever "answer" such ads as if they were other gay people legitimately interested in what the advertiser has to offer, and use the opportunity so provided to hunt out violations of the Criminal Code?

In a telephone response from Deputy Chief Jack Marks, the police would say only that they "do use all legal means to gather information for criminal prosecution," but added, "I'm not getting into specifics." Asked whether the technique described in the second question above would constitute "legal means," Marks replied, "I think it's legal."

Advocate publisher Peter Frisch told *TBP* that this incident represents only the second time he is aware of in the publication's 14-year history that police have made an arrest through an *Advocate* classified. The first time was also in Canada, he says, but he could not recall the details.

Anyone aware of other instances of police investigation into classifieds in gay publications is asked to call Gerald Hannon at 977-6320. Confidentiality guaranteed. □

Daily gets reprimand for refusal of club ad

MONTREAL — The refusal by the influential daily *La Presse* to publish a display ad for the gay dating service Le Club Contact has been ruled discriminatory by the Conseil de presse du Québec (CPQ — Quebec Press Council).

In a decision released December 22, the council refused to accept the reasons advanced by *La Presse* to support its refusal. The only reason given for the rejection when the ad was submitted last June was "we don't accept that kind of ad."

The ruling stressed that the paper had in the past "published classified ads from gay groups, and it regularly publishes similar advertising (to that submitted by Le Club Contact) for a het-

erosexual clientele."

According to the council, a press watchdog with no legal powers, "the media, in choosing whether or not to accept advertising, must apply objective criteria which are not based on the beliefs, prejudices or whims of the editor, or those responsible for such decisions." It added that the editor's discretion regarding choice of advertising "is not absolute," and that the media must "foster public access to their services, and encourage the free exchange of ideas."

Alain Bouchard, manager of Le Club Contact, has also filed a complaint with the Quebec Human Rights Commission. He told *TBP* that if the commission decides in his favour he will resubmit his ad to *La Presse*, and if they continue to refuse it he will sue for damages.

Another recent decision by the press council was less flattering in its implica-

tions for gay people. A November 21 decision of the CPQ concludes that to refer erroneously to a bar as lesbian is "to mislead the public and harm the reputation of the persons concerned..."

The decision referred to a December 11, 1979 Montreal *Gazette* column by Ted Blackman in which he referred to L'Une et l'autre as "the lesbian bar... (that) didn't last long." A complaint was subsequently lodged by Christiane Laurin, co-owner of L'Une et l'autre, a businesswomen's club.

The *Gazette* had never printed a correction, deciding that since the club no longer existed, it was unnecessary to bring the matter to the public's attention again. The press council, however, criticized that decision, saying a correction would have relieved "the persons suffering from the unpleasant consequences of such an error."

Stuart Russell □

CBC-TV journalists milk gays, produce fifties-style documentary

TORONTO — Gay community leaders reacted with anger to the CBC documentary "Sharing the Secret: Selected Gay Stories" telecast Jan 11. Written by CBC producer John Kastner and his mother, Rose Kastner, the documentary focused on six gay men and the parents of two of these men, as a means of exploring three major themes: the difficulties of coming out and self-acceptance, parental reaction to gay children, and the sexual lifestyles of urban gay men.

The documentary aroused increasing concern in the gay community as the Kastners' "plea for sympathy" approach became clear. As Rose Kastner said in a newspaper interview, "Whatever the subject is, I want the viewer to think 'There but for the grace of God go I', whether it's a film on cancer or on gay people."

"Sharing the Secret" lingered obsessively over the intense guilt and self-hatred of two of the men, their negative view of the gay commercial scene and fears of growing old. The Kastners made much of the agonies suffered by the parents of a third man, while giving little coverage to his lover's mother whose reaction was much more positive. Gay lifestyles were presented by a fourth man who nonchalantly led the cameras on a "wild odyssey of pleasure" through David Balfour Park, the Richmond Street steam bath and repeatedly back to The Barn, a Toronto bar.

Balance came in the form of numerous disclaimers that the film did not represent the lives of all gay people. Lesbians were not shown at all, apart from clips of a fiery Robin Tyler addressing a crowd in Toronto, and scenes of a lesbian baseball team.

The day after the film, the CBC reported that negative calls (mainly

from outraged heterosexuals) had outnumbered positive responses by over three to one.

Gay community members who gathered to watch the telecast at the Metropolitan Community Church (MCC) were angry. MCC pastor Brent Hawkes criticized the Kastners' superficial approach in not exploring the real social causes behind the difficulties some gays face. "The film's message is that we cause our own problems and we hurt our parents," he said.

Robert Trow □

Gays pull the strings say Positive Parents

TORONTO — A public school trustee has become the first target of anti-gay propaganda in this city since November's municipal election. "Tony Silipo, your elected school trustee, voted to allow homosexuals and lesbians into your schools to seek recruits from among your children" proclaims a flier signed by Stew Newton of Positive Parents of Ontario. Newton's group was formed last September to help defeat a proposed liaison committee between the gay community and the Toronto board. Silipo, an NDP trustee from Ward 3, supported the proposal.

The leaflet also lists another ten trustees who either supported the liaison committee proposal and were re-elected, or are New Democrats elected for the first time November 10.

The flier suggests that John Argue, Chairperson of the Metro Council of the NDP and a key gay activist in the push for the liaison, "pulls the strings that manipulates (sic) the NDP puppets any way he wishes."

Bob Spencer, a Ward 6 trustee and one of the NDPers named by Newton, saw the material as "clearly hate literature." Spencer was speaking at a January 12 public forum sponsored by the Association of Gay Electors on "Gay Liaison with the Toronto Board: what is the real issue?"

The NDP is as nervous as hell," he told the audience. "We have to keep reminding them of the connectedness of the issues." He later said "I hope you guys don't drop this issue because boy, if you do — we're dead."

Newton says his group certainly doesn't intend to drop the issue. Door-to-door distribution of similar material is planned for other wards as well. □

Conference to plan aid package for underdeveloped gay world

TORONTO — Gay people in Guelph, Ontario have undertaken an ambitious programme to export the community-building expertise accumulated by gays in urban Southern Ontario to the small towns and rural areas of the province. Guelph is a small city about 100 km west of Toronto.

The first stage of the programme, "Experience '81: A Resources-Sharing Weekend for Lesbians and Gay Men," will be sponsored February 13-15 by Guelph Gay Equality (GGE). The Weekend will need a significant turnout of lesbian and gay activists if the programme is to succeed.

GGE member Jim Dougan says his group wants to help meet the needs uncovered by Operation Outreach, last year's grassroots organizing campaign conducted by the Coalition for Gay Rights in Ontario (CGRO).

The coalition, aided by a \$4,000 grant from a church group, sent organizer Robin Hardy into some small Ontario towns to set up meetings of local gays and to facilitate the formation of durable organizations to meet their needs.

Dougan found that a major stumbling

block to community-building in these towns was the lack of the kind of "how to" knowledge accumulated by the gay movement during the last decade: how to organize, how to reach gays, how to raise money.

GGE hopes the Weekend will see practised gay community organizers and activists assemble in Guelph to articulate their experience in three areas: effective organizing, social services and community development. All discussions will be recorded.

In a second stage, this collective experience will be distilled into a series of information packages for dissemination throughout the province. Dougan expects some of them to be ready by spring.

Dougan, who has been on the road to stir up interest, says: "Among the people I've been speaking to all over the place, there's a lot of keenness." He reports that a group of Georgetown teachers wants to participate, and that a bus may be rented to transport people from Hamilton.

For further information about Experience '81, see the advertisement on page 7.

Ken Popert □



Rose and John: "but for the grace of God"

Violence on the streets of New York and San Francisco; legal assault in Washington

ANTI-GAY ATTACKS ON THE RISE IN THE US

Following closely upon the ultra-conservative victories in the November elections, a renewed climate of anti-gay sentiment has appeared in the United States with brutal force. In major urban centres the number of violent assaults upon gays and lesbians has risen dramatically. As well, legislative attacks upon the gay community have become increasingly successful.

On November 19 Ronald Crumpley, a 38-year-old son of a minister and a former police officer, opened fire with a sub-machine gun on two Greenwich Village gay bars, the Ramrod and Sneakers. Two men inside the Ramrod, Jorg Wenz, 24, and Vernon Koenig, 21, were fatally shot and six others were hospitalized with serious wounds.

"I'll kill them all, the gays," Crumpley calmly told New York City Police after his capture. "They ruin everything."

The following night 1000 lesbians and gays filed down Christopher Street in a silent protest against the murders and anti-gay violence. Memorial services for the two dead men were also held.

In the aftermath of the Greenwich Village tragedy, gay activists in New York have concluded that the killings were part of a larger pattern of escalating anti-gay violence in the city. "We are only beginning to find out the total extent of the violence," Chelsea Gay Association (CGA) member Jay Watkins reported. From cases of assaults reported to their hotline, the CGA has compiled proof that on average 1.5 lesbians and gays are physically attacked every day solely for their sexuality. The number of assaults which go unreported are undoubtedly much larger, the CGA claims.

In San Francisco, an estimated 3000 lesbians and gays participated in a March Against Violence on November 27, the anniversary of the assassination of Harvey Milk, the city's first openly gay supervisor. San Francisco also has experienced a rapidly growing rate of violent assault, including murder, against gays, lesbians and women more generally. (TBP, November 1980.)

As if to highlight the growing problem in San Francisco, gay Supervisor Harry Britt, who had initiated public hearings into the increasing violence, was himself attacked by a gang of youths November 17 in the Fillmore section of the city. He suffered minor head abrasions.

In Houston, where a police officer was recently indicted in the shooting death of a leading gay activist, *The Chronicle* reported November 23 that Boy Scouts and Civil Air Patrol cadets were being trained in hand-to-hand combat by an anti-gay ex-Marine. The training, which took place at a Ku Klux Klan "survival camp," instructed the youths on "how to strangle people, decapitate enemies with a machete, and fire semi-automatic weapons."

"I am proud to be a member of the Klan," declared Joe Bogart of La Porte, Texas, the ex-Marine instructor for the camp. "There are only two groups I'll battle with — communists and homosexuals."

The camp is owned and run by Robert John Sisente of Deer Park, also a



Aftermath of sub-machine gun attack on the Ramrod in New York: "I'll kill them all, the gays."

former Marine, and Louis Beam of Pasadena, the grand dragon of the Texas Ku Klux Klan.

The conservative mood of the US Congress has led to the unexpected passage of a modified form of the McDonald amendment, an anti-gay rider attached to the Legal Services Corporation Appropriations Bill. In the original form passed by the House of Representatives, the amendment forbade the use of federal legal aid funds in cases "promoting, defending or protecting homosexuality." (TBP, October 1980.) When the Senate declined to include a similar restriction in its version of the bill, congressional observers announced that it would almost certainly be absent from the final version of the bill sent to the president for his signature.

But a joint House-Senate conference included a compromise version of the amendment in its final draft. It prohibits "legal assistance for any litigation which seeks to adjudicate the legalization of homosexuality." Aides to Senator Lowell Weicker (R-Ct), who introduced the compromise wording, reported that the House conferees were adamant concerning the inclusion of some form of the McDonald rider, and the final version "was probably the best we could do."

The McDonald amendment was attached to the same bill which contained

a measure prohibiting the use of federal funds for busing to achieve racial integration in education. President Carter originally vetoed the bill because of the anti-busing provision, but then signed into law a new version of the bill in which that provision had been dropped. The new version retained the remainder of the bill, including the anti-gay section.

The success of the ultra-conservative anti-gay right with the Legal Services Bill may lead to further legislative attempts to deny gay access to various government programmes. □

Matlovich settles: money, but no job

WASHINGTON, DC — Decorated Vietnam veteran Leonard Matlovich, an Air Force sergeant dismissed from the service in 1975 because he was gay, agreed November 24 to drop his efforts for reinstatement in exchange for a \$160,000 cash settlement. At one time Matlovich had vowed to win readmission to the military as part of a campaign to gain legal rights for gays and lesbians in the US armed forces.

Matlovich's settlement voids a September 12 decision by US District Court Judge Gerhard Gesell which directed the Air Force to reinstate the 37-year old veteran. Gesell had ruled that Matlo-

vich's dismissal was unlawful because Air Force regulations requiring the exclusion of homosexuals from the service were vague and confusing (TBP, November 1980).

Matlovich defended his choice to accept the settlement on the grounds that Gesell's decision would probably be overturned by the US Supreme Court. "I haven't sold out," he told Boston's *Gay Community News*. "I say to those who think I've sold out, 'Wear my shoes for the last almost six years.' "

In a statement on the settlement, Air Force Secretary Hans Mark declared that the US armed forces continue to "regard homosexuality as fundamentally inconsistent with military service." Despite Matlovich's claim that the settlement was a "great victory," the exclusionary policy remains. □

Lesbian Tide ebbs; new paper planned

LOS ANGELES — *Lesbian Tide*, the largest circulation lesbian-feminist newspaper in the United States, announced November 10 that it would cease publication. The monthly journal, which first published in 1971, had already suspended its operations with the May-June 1980 issue.

Publisher Jeanne Cordova said the journal's staff had decided to cease publication in order to pursue other interests. "It's been a very long and personally difficult decision for all of us," she explained. "We remain deeply proud of the accomplishments of *Lesbian Tide*, the role it played in the development of radical feminism and the national lesbian-feminist community, and how it touched women's lives."

Cordova also announced that plans for publishing another newspaper "which focuses on gay concerns with a feminist perspective" were under consideration. The new journal would be directed to "lesbians, feminists and gay men." □

Sydney bars burned in arson attacks

SYDNEY, AUSTRALIA — In a rash of arson, five gay and lesbian bars have been firebombed in the second half of 1980. Many local activists believe that organized crime is to blame.

The latest attack took place in the early morning hours of December 17, when the gay bar Patchs was damaged to the extent of tens of thousands of dollars by a Molotov cocktail. Earlier in the year Peak, a lesbian club, and Pits, Club 85, and Midnight Shift, gay-male bars, were firebombed.

According to Sydney police, "the firebombing (of Patchs) happened about the same time of the morning as similar attacks in the area and was without apparent motive."

But gay activists in Sydney claim that the current wave of arson is part of an attempt by local organized crime to take over independent gay and lesbian bars. "Members of the Sydney underworld have begun a campaign of fear in a bid to take control of the city's multi-million dollar gay bar industry," Graham Bambie reported in the *Sydney Sun-Herald*.

International News Credits

Gay Community News (Boston), *Bay Area Reporter* (San Francisco), *Gay Life in Chicago*, *The Sentinel* (San Francisco), *The Blade* (Washington D.C.), *Village Voice* (New York), *Gay News* (London), *Pink Triangle* (New Zealand), *Campagne Australasie*, Tim McCaskell is seducing Sandarastav in Nicaragua this month

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New Zealand first: More than 200 women marched through the streets of Wellington on October 11 in this country's first lesbian demonstration.

Frisco hotel caught in labour dispute

SAN FRANCISCO — The gay-owned and operated Hotel York has become the site of a labour dispute between a group of former employees and hotel management.

Eleven employees — more than half of the hotel's housekeeping staff — charge that they were fired en masse, without good cause or due process, and that hotel-owner Russell Cox has replaced them with gay Cuban refugees paid at a substantially lower wage. In addition, they accuse Cox of on-the-job harassment and poor working conditions.

In a signed statement issued on official hotel stationery, owner Cox denied the allegations of his former employees. He countercharged that four of the 11 housekeeping workers were fired for cause, and that the remaining seven were given seasonal layoffs.

However, all 11 employees insist that they were informed by phone that they had been fired, not laid off.

Jobpower, a lesbian and gay counseling and employment service which supplied the Cuban replacements to the hotel, claims that it was not told that a labour dispute was in progress. Jobpower's Mark Hetts accused Cox of placing the Cubans in a "situation that is at best difficult." □

Lesbians used Mao Chinese trials told

BEIJING, CHINA — Among the scores of charges laid against the "Gang of Four" in current political trials is the claim that they placed two lesbians in charge of the late Chairman Mao Zedong's personal care during the long illness that preceded his death.

In the last years of his life, Mao was physically incapacitated with Parkinson's disease and partial paralysis. According to the trial prosecutors, the "Gang of Four," led by Mao's wife Jiang Qing, used his illness to restrict access to him and issue statements in his name. The two lesbians allegedly played a key role in this manipulation.

Both Jiang Qing's faction and the

Chinese Communist Party, led by Deng Xiaoping, have maintained hostile attitudes toward homosexuality. During the Cultural Revolution reports from inside China indicated that gay men and lesbians were tried and executed for their sexuality. □

Guilty of 'indecency,' Labour MP holds fast

MANCHESTER, ENGLAND — The Labour Party MP for Manchester Moss Side, George Morton, has refused to resign his seat following a conviction on a charge of "gross indecency" last November 25.

The newly elected Labour Party leader, Michael Foot, has stated that he supports Morton in his decision, and many members of his constituency organization have also endorsed his stance.

Morton pled guilty to the charge that he and another man had "openly masturbated" in each other's presence in a public lavatory. Two police officers somehow witnessed the scene, which occurred at one o'clock in the morning. □

Imprisoned gays ignored by Amnesty

PARIS — Amnesty International is still wavering on the inclusion of imprisoned gays in its list of "prisoners of conscience," but support for this position is growing among its European sections.

To date, the French, Norwegian, Danish and Dutch branches of the organization have endorsed such a step, but the British and Australian sections remain steadfastly opposed. Prior to 1980, the French section also rejected the inclusion of gays in this list.

Under considerable pressure from many of its national sections, in 1979 Amnesty accepted as "prisoners of conscience" individuals imprisoned for advocating gay rights. However, it refused to include in this category prisoners convicted of "homosexual offenses."

"As we see it, Amnesty is waffling," says an executive officer of the International Gay Association. "All that now has to be done is label (gays) degenerates, trump up false sexual charges against them, and clap them in prison...and Amnesty looks the other way by choice." □

Analysis of the fourth NAMBLA conference by Alex Wilson.

COMING OUT OF SILENCE

Boston has always been a corrupt city. Most of the people attending the conference which has brought me here have to walk downtown to the Arlington Street Church because the Commonwealth of Massachusetts has run out of money for the operation of the subway system.

The corruption of public life in Boston isn't always banal. In 1977 it erupted in the Revere Scandal, a prolonged and much publicized official onslaught unleashed by district attorney Garrott Byrne against boy-lovers in Revere, an Italian working-class community adjacent to Boston.

The events surrounding that attack, splendidly documented by John Mitzel in his new book, *The Boston Sex Scandal*, marked a watershed in the recent history of the gay movement here. A powerful defence was made of the rights of a segment of the gay community neglected by the mainstream movement and in the face of strong attacks by the emergent pro-family groups which are the hallmark of the coming Reagan regime. Many of the men on the Boston/Boise Committee, which worked to ensure fair trial and non-exploitative media coverage for the men and boys caught up in the district attorney's witchhunt, went on to found the North American Man/Boy Love Association (NAMBLA) in late 1978.

I am in Boston for the fourth NAMBLA conference. About 60 men have come, most of them "adults," most of them from centres in the urban US Northeast. The conference is to focus on legal and political implications on man/boy relations.

The first speaker is John Ward, an attorney.

He talks about the lessons learned from two cases in which men have been offered "deals" by the state. For giving two kids blow jobs, the deal Richard Peluso got was three 15-25 year sentences for "rape of a child under 16" and two 3-year sentences for "indecent assault." In addition, the Commonwealth of Massachusetts declared him a "sexually dangerous person," a pseudo-psychiatric designation that calls for imprisonment in a treatment centre for life or until he can demonstrate to a state doctor that he has reformed. "Deals with district attorneys are not deals," Ward says. "If you've had sex with someone under-age, you have nothing to gain by making statements or cooperating. If you're represented by someone who shares the values of the DA and the cops, there is little room for anything but acceptance of what the law dishes out."

John Mitzel, a long-time Boston activist, writer and historian, then goes on to make general comments on contemporary American legal theory, characterizing it as bringing about a "highly bureaucratized and authoritarian legal structure that flies in the face of everything we've been taught about justice in this society." Laws regulating sex and morals passed in the 1950s show little understanding of the work of sex science pioneers Kinsey, Hirschfeld and Sanger, and have done little other than

promote the American psychiatric profession. Since then, he says, "sexuality has not been liberated, but simply redefined, leaving the same structures of authority. Despite its liberal pretenses, this society still wants to control and punish."

Then I speak about the exploitation in recent years of the issue of trans-generational relations in Canada by the state and the media, and talk at some length about the extreme rightist groups that surfaced during the recent municipal elections in Toronto.

In the question period following, John Ward outlines the current NAMBLA strategy which focusses on keeping people out of jail and educating the public through those efforts.

Ben Carter, an adolescent living in a Boston collective house with other adolescents and adults, speaks of his "total outrage" at attacks on these relations from religious groups. He and J D Waitte, another adolescent from the same house, talk about coming out and leaving home and the importance to both of them of emotionally supportive relationships with men. Both stress that this support does not depend on their having sex with these men.

After lunch, the remainder of the conference is given over to internal business. NAMBLA spokesperson David Thorstad talks about publishing a compilation of statements by boys about their relationships with men. Money is raised for a legal defence fund. A constitution is approved. There are reports from new chapters. A NAMBLA poster is considered (someone suggests it picture a young couple walking down a lane at sunset). Many of the men stand at the back, chatting with old acquaintances and swapping stories.

In the evening, there is a film from Denmark (where else?), *You Are Not Alone*. It's a boylover's Swedish *Stewardesses*, a soft-core, soft-focus romance about two pubescent confessions who run afoul of a group of eighteen-year-olds on motorcycles.

The following day, there's a demonstration at a local state prison.

This is probably the most explicitly

political conference NAMBLA has had. Certainly, discussions about dealing with the cops if you're caught are important. But, to some extent, to talk about the law is to pose the issue on straight sexist terms — the laws were made, after all, in the belief that kids are innocent, vulnerable and sexually inexperienced. And there is something missing from this conference, and from much of the work of NAMBLA: the voice of youth. At one point, Thorstad stands up and says "NAMBLA is a movement, not a club." That remark summarizes the tension between the group's two functions: to provide support and to engage in political action. To the extent that it is political, NAMBLA does valuable work; the most recent issue of *NAMBLA News*, for example, which replaced the anecdotal approach of earlier issues with analysis, is probably the best thing they've published. But, as a support group, it seems to me that NAMBLA doesn't always act in the best interests of youth.

To be fair, most boylovers are estranged from the gay community. Many are not gay-identified. Like fetishists, transsexuals and men and women who work in the sex industry, they are at the margins of our culture and receive *nothing* from the mainstream movement. They need support structures.

Boston Area Gay and Lesbian Youth want nothing to do with NAMBLA officially, even though some of their members are involved in relationships with adult men. The issue is seen as being too divisive for an organization that depends on support from the women's community and the mainstream movement. "It'd be pointless anyway," a member says, "It always comes out as a stalemate — dykes arguing against hustlers." Another gay youth says, "I see a lot of problems with abolishing age of consent laws (a NAMBLA demand). If NAMBLA were actively working toward sex education in schools, for example, I'd feel more comfortable. You've got to change attitudes, not just people's sexual lives."

Gay Youth of New York have supported NAMBLA from the start, and often co-sponsor forums. "Gay Youth takes no position on age of consent," Cliff Bossert explains. "Our position is that we want to be in control of our own bodies, and fuck whoever we want. GYNY is primarily a social organization for scared 12-year-olds who don't know about sucking cock. You have to find yourself before you can talk about politics and ideology and so forth. We exist so that youth can take power themselves."

While recognizing that the goals of NAMBLA sometimes conflict with those of youth, Bossert insists that it's important to support NAMBLA publicly "to get the discussion out in the open."

Many members of NAMBLA are responsive to criticisms on the part of gay youth. At the conference, Thorstad stressed the importance of drawing up position papers on prostitution, pornography, incest and age of consent. I'd want to go further and suggest that NAMBLA's strategy ought to take in active political work that goes beyond sexual freedom (and at the same time makes it possible). We must work to get youth proper sex education, jobs, runaway shelters, counselling facilities, health care, self-defence, and an end to harassment by cops — in short, autonomy. This is a broader task than NAMBLA has been able to take up so far.

But let's not kid ourselves. NAMBLA can't do these things alone. Much of that responsibility more properly rests on the gay and lesbian communities and on our press. No matter what our ethical position on transgenerational relationships, we can no longer be silent on the issue particularly in the face of attacks from the state and from the right — and I think we all recognize that taking a stand is going to get harder, not easier, in times to come. But it is our task to get the discussion out in the open again, always remembering that it must be posed in terms of what is in the best interests of young people themselves.

Thirty-five members of the North American Man/Boy Love Association picketed the Treatment Unit at Bridgewater Prison December 7. At least 25 boylovers are believed to be incarcerated there for non-violent sexual "offences."

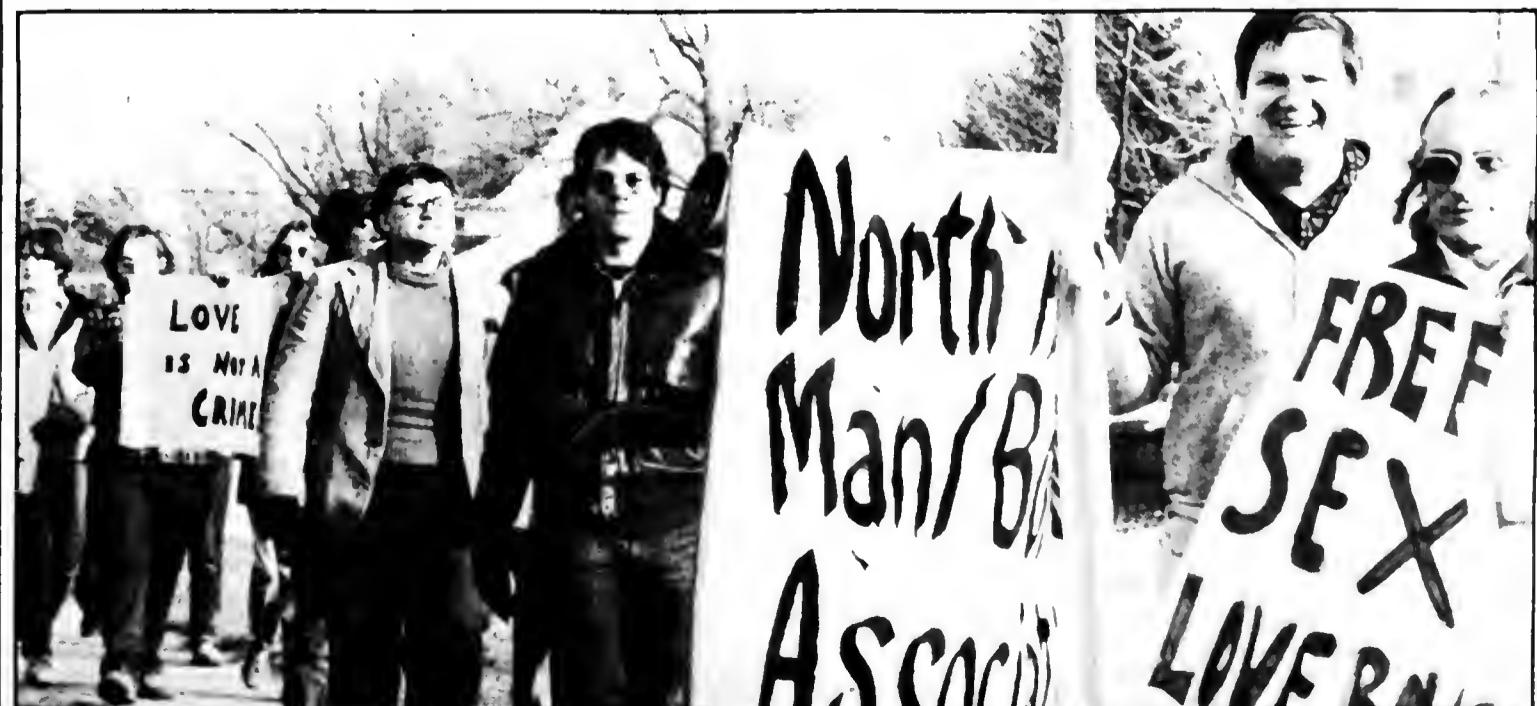


photo: Michael Thompson

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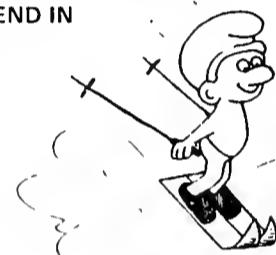
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So's Your Grandmother

by Jane Rule

Taunting isn't teaching

There are ways for security- and family-loving gay people, now more and more guiltily closeted, to come out, but models for them aren't often discussed in places like *The Body Politic*, run by our bravest radicals for whom coming out has often been a dramatic confrontation rather than a slow process. What for some is a defiant joy ("Let Granny watch me on TV in the gay parade") is for others a deterring fear which is rationalized by such statements as "My sexuality is private" or "I'm not a political person." So much energy is spent in hiding that there's rarely any left over for positive action anyway.

Closeted gays, for instance, can't casually have house guests or dinner parties. Aside from ordinary preparations — clean sheets on the guest bed, casserole in the oven — there is the problem of making the guest room look unlike the guest room, as if recently and reluctantly vacated by its permanent resident, temporary martyr to the nightly arms of his/her lover. The erotic posters have to be removed from the bathroom. The books have to be removed from the shelves, the record collection sifted through, for even a guest of several hours may have a moment to browse. The old lies have to be rehearsed, probably not to be told outright — they rarely are. One implies by indirect reference the financial dependence of an invalid parent that makes marriage a financial impossibility, or heartbreaking fidelity to a dead fiancé. (A PhD could be written on the invented heterosexual tragedies in homosexuals' lives!) Once a couple of gay male friends brought all their pornography to my house to avoid questions from a visiting mother, which my visiting father found and read with growing bewilderment until I explained why all those handsome male nudes were in my house.

The nuisance is so great for any reasonably sociable people that they often give up buying any of our own art, music and literature, and therefore they don't know how much the gay movement has done already on their behalf, the number of unions which have sexual preference clauses, President Carter's signing of a bill which will end harrassment at the American border, and so on. Many of them live as if the gay movement didn't exist.

I came out before there was a gay movement and lost neither my job nor the affection and respect of my family. It could be done in the 50s. It can certainly be done now, not at the moment one discovers one's sexual tastes, but over a period of careful planning. As I educated myself, I gradually began to educate the people I cared about, sometimes in theoretical argument — if sex with birth control is all right, what's immoral about sex between women or between men? — sometimes by handing on good novels, sometimes by referring to people others knew and liked and suggesting they were homosexual. Though I didn't discuss the sexual details of my own life, I made it clear that I wanted the woman I lived with to be welcomed into the family and included in all family activities.

As important as changing the moral and social climate around us was the long term planning we were doing. We bought a house together. (A young child of a friend reported that his father thought we were too attractive to give up hope so soon.) There was a space to rent on one floor, which we could have moved into ourselves if we were ever in financial trouble. We've had two houses since with that same safety feature. Though we have done our share of travelling, collecting paintings, entertaining, we've been careful to invest as well. Any two people with reasonable salaries can be financially independent in twenty years. It took us, with some help from an inheritance, nineteen years and six months, which may seem a long time looking forward but is not that long in

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removed from the bathroom.
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collection sifted through, for
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may have a moment to
browse."*

retrospect. Such planning was necessary not only to make us less vulnerable but also to give me time to write, a profession I knew I could never make a living at if I were to write what I wanted to. During the years we worked, I was also able to take time off, sometimes by saving the money I did earn from writing, sometimes with the help of a Canada Council grant. And the teaching I did to earn a living was a job I enjoyed; so it has never felt to me that long planning called for hard sacrifices in either work or pleasure.

It has not been a life entirely without risks or consequences. I have had plenty of moments of fear, some of cowardice, and I know I couldn't have suddenly confronted the world without first educating myself and giving myself some defences and protections.

Now, as I, for pleasure, teach young children to swim, I hear a five-year-old newly confident in the deep end, shout to a two-year-old bobbing in a rubber ring in the shallow end, "You can come into the deep end with that." The two-year-old replies solemnly, "I are in the deep end."

Only a few people learn to swim by jumping in. Those who have been thrown in can fear water all their lives. In encouraging others to come out, we should not taunt dangerously but patiently teach survival skills, because the deep end is no place for people who don't have them. □

It all started during an argument at a meeting of The Body Politic Collective two years ago and more. For the umpteenth time, somebody was deploying mere speculations about you, our readers, as established facts. We'd all done it at one time or another. There's the one about how most of you live by yourselves in tiny bachelorettes. Or the one which has you deep in the closet, never having touched a placard. But, on that particular occasion, someone else wisely counterattacked by suggesting we put an end to such "authoritative speculation" and find out who our readers really are, by the simple expedient of asking them.

Well, here it is: our invitation to you to tell us about yourself, how you deal with being gay and how we help or hinder you.

We publish The Body Politic because we want to give other gay people the information and encouragement they need to be doing something positive for themselves and each other. Since our purposes are political, not financial, it takes more than a good set of books to tell us how we're doing. So far, we've been winging it on intuition and luck. But to get a clearer view of what it is we're doing, we should be consulting you from time to time.

We hesitate to call what follows our readership survey. The phrase conjures up a cloud of images, mostly negative. After some agonizing, we decided to avoid the kind of interviewing in which we pose a question and then ask you to choose your answer from among a list which we give you.

That approach would be very easy on you and on us, but only if we managed to pick the right set of answers. Since this is the first time we've done this, we thought it better to let you pick the frame for the picture you're drawing.

Obviously, the more questions you answer and the more detail you provide, the more helpful your response will be. But don't get the idea that you have to choose between working at this for hours or skipping it. We'd rather have your answers to even a few of the questions than to none at all. And feel free to write as much or as little as you like. You can add additional sheets of paper if you're so inclined (but don't forget to number your answers) or you can stick to a coy yes-or-no approach. It's up to you. And, please, tell us if you think a question is hard to understand or just plain silly.

We'd like to have the results of this experiment in time to help with planning for our next year, which begins in April. So please try to get your response back to us by February 28. These four pages pull out easily without messing up your issue, and they'll fold neatly into almost any size envelope. Mail them to us for the cost of a regular first-class letter. The address: TBP Interview, Box 7289, Stn A, Toronto, ON M5W 1X9.

If the questionnaire is a success — that is, if enough people reply and those replies indicate we've had the sense to ask the right questions — we'll make the results known later this year.

True Confessions

GETTING TBP

A1. How did you first become aware of The Body Politic?

A2. How did you get this issue?

I subscribe. I bought it. Someone gave it to me.

Other (please specify):

Answer the following questions only if you don't subscribe.

A3. How often in a year do you buy a copy of The Body Politic?

A4. If you don't buy every issue, how do you decide which ones to buy?

A5. If you buy all — or almost all — of our issues, why do you prefer to buy each one separately rather than subscribe?

A6. Do you usually buy The Body Politic at the same place? No. Yes.

If your answer is yes, why do you prefer that place?

A7. How is The Body Politic displayed where you buy it? Among what other kinds of magazines is it located?

A8. Do you know of any stores that carry other gay publications but which do not yet carry The Body Politic? If so, tell us their names and addresses.

A9. How many other people have read or will read this copy of TBP? Who are they (friends, roommates, etc)?

A10. If you are acquainted with people who know about The Body Politic but who don't read it, what do you think their reasons are?

READING TBP

B1. What are the first things you turn to when you get a new issue of TBP?

B2. Judging from your reading of The Body Politic, what would be your best guess of the composition of the readership we seem to be trying to reach? Fill in the percentages below, and feel free to add any other comments:

Readers are probably _____ % male, _____ % female (total should equal 100%).
Of the readers who live in Canada, _____ % probably live in Toronto.

_____ % of all readers probably live outside Canada.

_____ % of TBP's readers probably belong to some kind of gay organization.

_____ % of the people who read TBP have a university degree.

B3. Is there anything you think should be in *The Body Politic* that isn't there now?

B4. Is there anything in *The Body Politic* now that you wish weren't there?



B5. Do you find that some parts of *The Body Politic* are often harder to follow and understand than other parts? If so, what are they? What makes them harder to read?

B6. What do you usually do with an issue of *The Body Politic* after you've read it? (Leave it out for others to see? Where? Give it away? Throw it away?) Do you ever cut things out of it? Do you keep some or all of the issues you buy?

THE NEWS

C1. Is *The Body Politic* your only regular source of gay and lesbian news from outside your city, town or area?

Yes. No.

If your answer is no, on what other sources do you depend?

C2. How do you feel about the balance between Canadian and international news in *The Body Politic*?

C3. In the Canadian news, how do you feel about the balance between news from Toronto and news from the rest of Canada?

C4. In the international news, how do you feel about the balance of news from the United States with that from elsewhere?

C5. Do you feel free to call or write TBP to alert us about potential news stories? Have you ever done it?

FEATURE ARTICLES

D1. There are usually three or four large articles featured in the centre section of *The Body Politic*. On average, how many of these interest you enough that you begin to read them?

D2. How often do you start reading a TBP feature but then stop before you finish it? What usually makes you stop?

D3. Tell us about a few features in *The Body Politic* you especially liked. What did you like about them?

D4. What features did you especially dislike or decide not to read?

D5. Name a few things you'd like to see feature articles about in *The Body Politic*.

REVIEWS

E1. The "Our Image" review section usually begins with a large article covering a particular book, film or event, and then goes on to include eight or ten smaller reviews or notices. In general, how many of the reviews in the "Our Image" section of one issue do you begin to read?

E2. Do you often begin reading a review and then stop before you reach the end? If so, why do you stop?

E3. Without adding any more pages to the "Our Image" section, what would you like to see us review more of?

E4. To make space for the things you've noted above, what should we do less of?

E5. Has reading the reviews in *The Body Politic* influenced your choice of books, movies, plays or television or radio programmes? Tell us about it.

YOU READ IT — AND THEN...?

One of the reasons we publish *The Body Politic* is to give gay people some idea of their situation in the world and to make them want to do something to improve it. Does it work? These questions ask about some of the things you might have been encouraged to do after reading a story in TBP.

F1. How often does something you read in TBP lead you to have a discussion with someone else? If it has, tell us about it.

F2. Has anything you've read in TBP ever led you to do any of the following?

Write a letter to a public official? Yes. No.

Make a donation to an organization or defence fund? Yes. No.

Take part in a demonstration or attend a public meeting? Yes. No.

Contact a gay group or phone line? Yes. No.

Get involved in a gay organization, if you weren't already? Yes. No.

Have you done any of these things often? Tell us about it.

F3. Has reading *The Body Politic* ever led you to come out to anyone? If so, whom?

F4. Has reading TBP ever discouraged you from doing any of the things noted above? Can you remember what in the magazine discouraged you, and why?

F5. Do you think that reading TBP has changed the way you deal with being gay at work or with friends or lovers? Tell us about it.

F6. Have you ever wanted to write a letter to *The Body Politic*? If so, but you didn't finally do it, why not? If you have written, would you do it again? If no, why not?

F7. Have you ever thought of writing an article for TBP? If you have but didn't do anything about it, why not? If you have written something for us, would you do it again? If not, why not?

F8. We have never allowed other organizations access to the names of our subscribers, but we have from time to time mailed some of you literature from other organizations at their request. How do you feel about receiving mailings from us that don't relate directly to *The Body Politic*?

ADVERTISING

The Body Politic depends on advertising, both commercial display ads and classifieds, for about 30% of its income. The following questions ask you about your attitudes toward ads in TBP and also seek information that would help us sell advertising space in the magazine.

G1. Which one of the five statements (A through E below) best reflects your attitude toward the following kinds of businesses (circle the letter matching the appropriate statement):

- A. Even if it meant higher prices or poorer service, I would prefer to buy from such businesses.
- B. All other things being equal, I would prefer to buy from such businesses.
- C. It doesn't matter to me one way or the other.
- D. All other things being equal, I would rather not buy from such businesses.
- E. Even if it meant lower prices or better service, I would rather not buy from such businesses.

Businesses which seek lesbians or gay men as customers. A B C D E

Businesses where the people you deal with are gay or lesbian. A B C D E

Businesses which are advertised as gay- or lesbian-owned. A B C D E

What reasons would you give for your answer?

G2. In an average month, how many times do you:

Go out for an evening to a gay or lesbian bar? _____

Go out to dance in a place frequented by gay men or lesbians? _____

Go to a gay bath? _____ Eat your evening meal in a restaurant? _____

See a movie? _____ See a play or other live performance? _____

G3. During the last year, how much would you say you spent on the following things, either for yourself or for someone else?

Books _____

Posters, prints or other artworks _____

Clothing _____

Personal grooming items _____

Records or tapes _____

Travel _____

G4. How do you generally travel within the city or town where you live?

- On foot
- By public transit
- By bicycle
- By motorcycle
- By car



Island
House

the INN place
of the largest-

**BUY
GAY**

BOOKS

**fiction • poetry
sports • rock'n'roll**

**SELL
GAY**

G5. During the past year, how many times did you travel more than 150 kilometres (or 100 miles) from where you live? _____

G6. Where did you go, and how did you get there?

G7. What kinds of products or services would you like to see more ads for in TBP?

G8. Are there things which you think shouldn't be advertised in TBP? If so, what?

G9. Right now, a maximum of 25% of the space in *The Body Politic* is taken up by advertising. Many magazines run more. Would you be willing to see more space in TBP devoted to ads? Yes. No. Maybe (give details):

G10. Would you be willing to pay more for an issue of TBP if it had less advertising?
 Yes. No.

G11. Have you ever placed a classified ad in *The Body Politic*? If not, why not?

WHAT ELSE DO YOU READ?

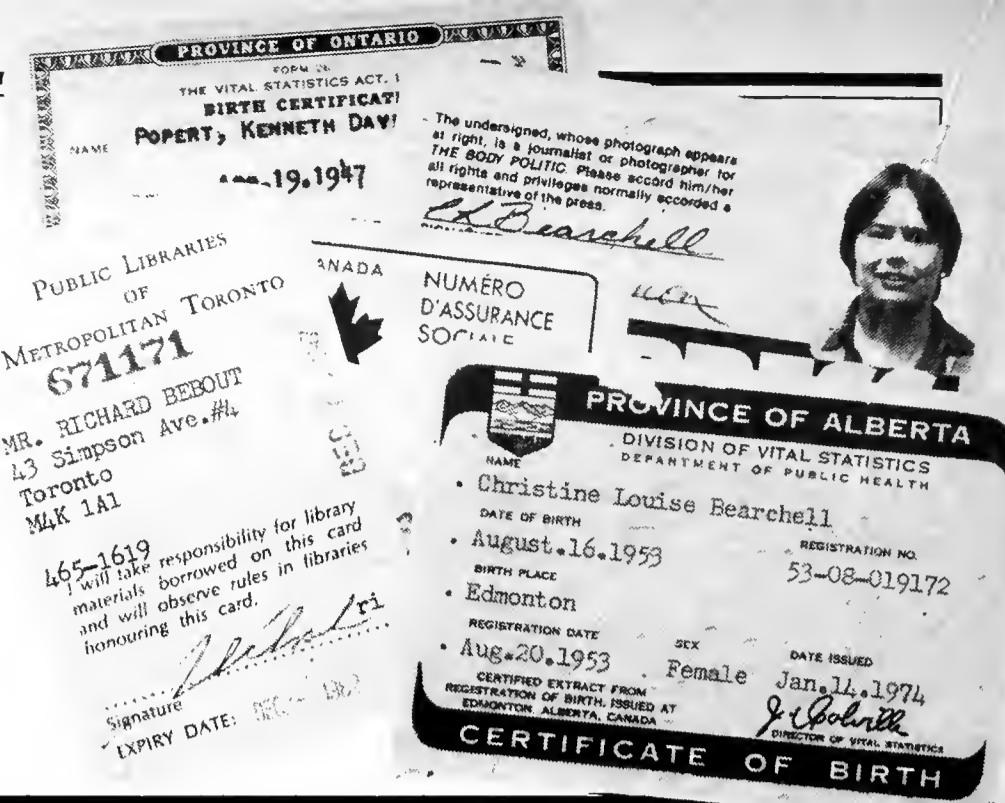
We'd like to know what other sources readers of *The Body Politic* depend on for information, especially about lesbians and gay men, but also about politics and culture generally. We've listed only a few magazines below; please tell us about any others you read as well.

H1. Next to each of the titles listed below, circle the phrase that best describes your contact with the magazine:

The Advocate	Unknown	Only heard of	Have read	Read regularly	Subscribe
Blueboy	Unknown	Only heard of	Have read	Read regularly	Subscribe
Canadian Dimension	Unknown	Only heard of	Have read	Read regularly	Subscribe
Canadian Forum	Unknown	Only heard of	Have read	Read regularly	Subscribe
Christopher Street	Unknown	Only heard of	Have read	Read regularly	Subscribe
Fireweed	Unknown	Only heard of	Have read	Read regularly	Subscribe
GCN (Boston)	Unknown	Only heard of	Have read	Read regularly	Subscribe
Gay Left	Unknown	Only heard of	Have read	Read regularly	Subscribe
Gay News (London)	Unknown	Only heard of	Have read	Read regularly	Subscribe
Lesbian Tide	Unknown	Only heard of	Have read	Read regularly	Subscribe
Mandate	Unknown	Only heard of	Have read	Read regularly	Subscribe
Ms Magazine	Unknown	Only heard of	Have read	Read regularly	Subscribe
Off Our Backs	Unknown	Only heard of	Have read	Read regularly	Subscribe
Tab	Unknown	Only heard of	Have read	Read regularly	Subscribe
The Village Voice	Unknown	Only heard of	Have read	Read regularly	Subscribe

H2. What other magazines do you read regularly?

H3. What other publication that you're familiar with would you say *The Body Politic* is most like? If there is none, please tell us so.



NOW ABOUT YOU

J1. What is your sex? _____ J2. How old are you? _____

J3. What is your sexual preference or orientation? _____

J4. What is your race or ethnic group? _____

J5. What is your religion? _____

J6. Do you have any handicap or physical challenge? If so, what is it?

J7. What is the highest level of formal education you have achieved?

J8. Describe briefly the kind of work you do.

J9. What is your annual income? _____

J10. Where do you live? _____

J11. If you live in a city of more than half-a-million people, do you live near the centre of the city or in a suburban area?

J12. Describe your living situation in a few words. Do you live in a house or apartment? Alone or with others? Are the others men or women? Gay or straight?

J13. Is there someone in your life whom you or others would describe as a lover?

J14. What is your legal marital status? _____

J15. Are you a lesbian mother or gay father? Yes. No.

J16. What percentage of your close friends would you say are gay or lesbian?

J17. Do you belong to any gay- or lesbian-related organization? Yes. No.

J18. Do you generally vote for the same political party? If so, which one?

LAST THINGS

K1. Do you have anything you're dying to say about *The Body Politic* or about yourself that we haven't asked you yet? Feel free to answer on a separate sheet of paper if you need more space.

K2. Do you have any comments on this survey?

TREMBLAY

Manon, Hosanna, Hélène, La Duchesse, Cuirette, Carmen — a world of characters who have found an author...

Born in 1942 in a poor section of East Montreal, Michel Tremblay launched his career in 1968 with *Les Belles-Sœurs*. He has since achieved a success unknown to any other playwright in Quebec or Canada — he is, for example, one of the few able to glean a living from his craft.

A major theme running through most of Tremblay's work is the struggle for identity, whether cultural, familial, social or sexual — the dissatisfaction many of us feel with the roles forced on us. Long a Quebec separatist, his plays challenge traditional Quebec values — the idealization of the family and of the wife and mother, the respect for the power of the Church and religion.

Instead, he offers the bitter and frustrated working-class women of *Les Belles-Sœurs*, or the family in *Forever Yours, Mary-Lou*, punishing each other for obligations felt neglected. Most striking of all — Hosanna, discarding his glittery Cleopatra persona to embrace his true identity, much as Quebec was in the process of doing.

The preservation of the French language in Quebec has often been attributed to the efforts of the Catholic Church, the language having been transmitted from Church to home and community, mainly through women. Many of Tremblay's characters speak *joual*, a form of working-class speech that originated in east-end Montreal. Celebrated by Tremblay for its richness and true Quebec nature, *joual*

TREMBLAY:

"If Hosanna had been a play about a guy dressing up like a woman, it would have been completely ridiculous. It's a play about an identity crisis, about someone looking for his identity and finally finding it."

Richard Monette in Hosanna

has been associated (positively) with "the people," and (negatively) with the downtrodden. Speaking a more standard French can be a sign of social climbing; it can also express the simple aspiration to a better life. Tremblay's characters, especially *La duchesse*, have reflected this tension.

The following article, edited and translated by Brian Mossop, is a transcript of an interview given last August to Christian Bédard and Robert DeGrosbois of the Montreal gay journal, *Le Berdache*.

Berdache: You once said in an interview that "there are no men in Quebec." What did you mean?

Michel Tremblay: That was about ten years ago, in '70 or '71. I meant that we here in Quebec have all come out of a religious, matriarchal society. I didn't mean it negatively. On the contrary: it's women who saved us. Whatever their faults, it's thanks to them that we exist as Francophones. Men had nothing to do with it, except clergymen — but then, because of our history, we don't count them as men. When I said there are no men in Quebec, I meant no men the way society wants them to be, the way Western society has decided they should be: macho, take-charge types.

But I don't know if what I said then is still relevant, because there's a trend now for there to be less and less difference among thinking people. Among the type of people I like, it's less of a problem.

Berdache: Your plays have often been interpreted as a defence of women and feminism. How do you see that?

MT: I like to think I was a feminist before feminism. It is amazing to realize that *Les Belles-Sœurs* was playing here in '68, almost exactly twelve years ago. But then you couldn't really call me a feminist, because I did it unconsciously. I wanted to do a defence of women, but not from a feminist point of view because I didn't know what that was. I was conscious of wanting to let women speak, more than of defending them. I was defending them by letting them speak.

Berdache: In *L'Impromptu d'Outremont* you have again written a play with women representing a certain type of culture. Couldn't men have represented it?

MT: There's no point asking me that. I write about women, and always will. I'll never write about men. Or if I do, it will be about men who are somehow special or have an emotional makeup of the sort society calls "feminine." Like the father in *Bonjour, là, bonjour*, whose emotions make him unlike what society has decided a man should be like.

Actually, I don't know if *L'Impromptu* would have been possible at all using men, because the culture that's



shown in the play is one that has come from women; it has never been of interest to men. Even now, it's still these women who are bringing their husbands to the theatre. Men are still separated culturally from women. They're still interested in macho, North American stuff, while women are interested in things that are cultural and European. If the play had used men, they would have talked about things that have nothing to do with culture, things I know nothing about. So the play had to use women.

Berdache: Have feminist groups often had negative reactions to your plays?

MT: In twelve years, there's been just one negative reaction. When *Les Belles-Sœurs* was staged in Paris, a lot of feminist groups came because they knew it had women as the characters. Everything went fine except for the last night, when a very radical feminist group came. They loved the first act, which is surprising because it seems to me that's the part they would have found most

objectionable. But the "ode to bingo" in the second act brought two or three women to their feet. They shouted something up at the characters on stage — I don't remember exactly what though.

A year ago in Seattle I saw a production of *Les Belles-Sœurs* by some feminists. It was just amazing. Nothing like what André Brassard and I did. They did it as slapstick. I guess they could get away with that because they were women.

Berdache: Your plays show minorities, and perhaps there too you were ahead of your time. We see marginal social groups more and more now in plays and films, like *La Cage aux folles* and *Cruising*. Except that in these cases, the minority group comes across in a more caricatured form, tragic or comic.

MT: Because it's show-biz.

Berdache: Yes. And so it can be interpreted in a way that doesn't challenge the system. Whereas I think *la duchesse*,

Hosanna and Cuirette are characters that can't be reinterpreted that way.

MT: I'm glad someone's finally said that. Because gay groups have attacked me for presenting images that aren't very flattering. I find that so ridiculous. Artists are here to live parallel to society and criticize it. That's what I try to explain when I get into a discussion. You know, they ask me: "When are you going to talk about happy people?" I say: "OK. I'll give you one week, and if by the end of that time you can find me a single play in the history of world theatre where everything's fine and dandy, I'll give you all my royalties for a year." Playwrights don't exist to talk about the things that are going well. We're here to point to the things that are not going well, the things that hurt us or touch us closely. We're here to bitch, to make people laugh together, but also to... not solve but... bring out the problems.

No one's going to write the homosexual play that some homosexuals want, because it would be the dullest thing in the world. Don't ask me to write about a nice happy little homosexual couple. It would be a real bore. Straights haven't written any plays like that since they came out of the... How do you say that in French?

Berdache: Sortir du placard.

MT: Sortir du placard. Straights came out of the closet and talked openly about their sexuality before we did, and they don't write plays about happy people.

The thing I find really interesting about *La Duchesse* and *Hosanna*, though, is that they've become historical plays. They've aged, but in 1968, that's what had to be said.

Berdache: When I saw *La Duchesse de Langeais* last winter, I could see the tenderness and humanity you put into the character of *la duchesse*. But I felt that the people around me in the theatre saw only the ridiculous side of the character.

MT: That's what happens with every work you create. People are always trying to sum up the author's meaning in one sentence after seeing the play once. I don't see how critics can expect to write something intelligent half an hour after the play. On the other hand, it's good for people to discuss the different impressions they have. Coming out of *L'Impromptu*, some people were saying they liked it; others were saying I'd become a fascist. I don't know about being called a fascist, but basically that's fine: I'm glad people respond to my work.

Berdache: At least there's a reaction.

MT: Right. Now take *Hosanna*. Gay groups have attacked me for *Hosanna* because the character is dressed in women's clothes. But then I never intended it as a homosexual play, a play defending or explaining homosexuals. I'm not a teacher, or a slogan-monger. I write plays that say something different

TREMBLAY:

"I'd rather have us portrayed as hairdressers than as housewives, which is far more pernicious, more dangerous, because it makes us look like straights. No thanks. I don't want to pass as straight."

Claude Gai in *La Duchesse de Langeais*

from what you see. If *Les Belles-Soeurs* had just been a play about fifteen women sticking foodstore stamps into books, there would have been no point to it. If *Hosanna* had just been a play about a guy dressed up like a woman, it would have been completely ridiculous. Actually, it's a play about an identity crisis, about someone looking for his identity and finally finding it.

Gays who stop at what they can see on stage remind me of people who get hung up on my use of *joual*. It's the same thing. Instead of paying attention to the words, they should be listening to the meaning. Instead of just seeing that guy on the stage dressed up like a woman, they should be listening to what *Hosanna* has to say. He has things to say about the problems of couples. *Cuirette* and *Hosanna* are really a straight couple. It's amazing how often straight audiences understood this, sometimes better than gays.

Dramatically and visually, a really powerful thing in the play is that *Hosanna* is dressed in women's clothes and *Cuirette* in men's clothes, but, as *Hosanna* says to *Cuirette*: "I'm the man because I go out to work every day as a hairdresser, and you're the woman because you stay home and cook the spaghetti." The way they play out these roles in front of the audience is really something. It wouldn't be as effective if it was an actual straight couple, instead of two gay guys aping a straight couple.

Probably if *Hosanna* was staged again today, the gays who hated seeing a drag queen on stage six or seven years ago wouldn't find it so bad. It's like what happened with *Les Belles-Soeurs*: in '68, '70 and '71 people resisted seeing themselves in the image of Quebec the play showed. It shook them. It took a while before they could say: "Yeah, that's me."

In *La Duchesse de Langeais*, the Quebec and gay themes are combined in one character. *La duchesse* speaks French when he's being a woman, but *joual* when he's being a man. This switching is absolutely central to the play, and that's why I didn't want it translated into English. It's the only one of my plays where the whole point would be lost in translation.

By the way, in my next novel, *La Duchesse et le roturier*, Edouard — *la duchesse* — breaks out of his predicament, and in the only way he could in Quebec: suffering, yes, but arranging things so that he has some fun while suffering, instead of just sitting around feeling sorry for himself. He's a real hero for me because of that.

Berdache: You were talking earlier about how portraying ordinary homosexuals would be boring. But the gay movement does have legitimate complaints about the image of gays in the arts. Do you see any way out of this problem?

MT: Frankly, I'd rather have us portrayed as hairdressers than as house-

elty, and so I never would have suspected that I would find such tenderness and warmth expressed toward the same characters when they appear again in a novel.

MT: I don't understand why people say that I've written a theatre of cruelty. I think I have expressed tenderness in the plays, though obviously it's easier in a novel because, as the narrator, you can say "yes, I love these characters."

Berdache: When I said "theatre of cruelty," I meant that the plays make you uncomfortable.

MT: Well of course. As I said, we playwrights are here to upset people. In a way, *La Grosse Femme* is probably upsetting too.

Berdache: Is that how you see the novel form?

MT: Yes, I came to the novel through the theatre. I would never have written these particular novels if I hadn't written those plays the way I did.

I feel that when you write plays, you do it so that you can proclaim all your crazy ideas to the world, but when you write novels, you do it to tell a story to your best friend. When I'm writing a novel, I feel like I have someone looking over my shoulder or seated next to me, and I'm telling them a story.

Berdache: How do you see your role now as a Quebec writer, after several years of writing?

MT: I'm going on forty, and I'm going through a period now when I'm wondering whether I haven't already said all I have to say. Some writers have said it all before they were forty. I don't have any plans right now to stop writing, but I might. I might become a critic, or I might put on my pack sack and travel.

Think of Rossini. He did most of his work before he was forty, and then just before he died at seventy-three, he wrote his *Stabat Mater*. And Verdi too stopped writing around forty, and then when he was seventy-eight he wrote *Otello* and when he was eighty he wrote *Falstaff*.

Berdache: Now that your plays are being staged outside the country — in the US and Europe — will you be turning your attention to the human situation in general? Will you become a more universal writer?

MT: The only way I could become universal would be to stay the way I am. Look at Fellini: the only good films he made were his first ones, where he talked about his problems with his wife or with women generally. When he left that theme, he made films that were visually great but had nothing, or almost nothing, to them.

I don't want to compare myself to him, but whatever I have to say, I have to say it from here in Quebec..

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TBA: NO-STRINGS BAND

A quick tour of the pop music scene would be enough to convince almost anyone that the guitar must be the basic ingredient in the rock recipe. The hip-slung instrument, pumping pelvis and out-of-tune strings have been the trademark of all too many "rock stars." But it doesn't have to be that way.

TBA is a pop band that's done away with the idea that guitars are central to rock music, and they've got a sound to prove it. In place of strings, TBA has developed the diverse and expandable sound of electronic keyboards, along with drums and vocals, to produce music so full and upbeat that it has gained them an enthusiastic following among Toronto's young artists, musicians — and those who simply like to dance. In a recent gig at the Spadina Hotel's Cabana Room, these boys were hot as they shot the crowd along with them to the edge of dancing frenzy in an atmosphere that smelled of success.

Intelligent, energetic and determined, TBA is clearly on its way. The band is led by Glenn Schellenberg, who writes most of the music and many of the lyrics, sings and plays keyboard. He is supported by Steven Bock, who plays drums and also writes lyrics, and by Paul Hackney and Andrew Zealley, both on keyboards and vocals. Also essential to the band's sound is the competent technical assistance of Michael Brook, who mans the mixing board at every performance.

Schellenberg describes the TBA sound as "contemporary electronic dance music," and adds that it is, above all, pop. Pop music has to appeal to an audience on an emotional level, both musically and lyrically. TBA's songs are deeply and honestly rooted in the personal experiences of the band's members; they feel that this direct approach is the best way to elicit a personal response from their audiences. Hackney, Zealley and Schellenberg are gay, and

their experiences as gay men have influenced many of their songs, both directly and indirectly.

Their most explicitly gay song is the new and rousing "Straight Guys." On a basic level, "Straight Guys" is an angry and biting put-down of the kind of queer-baiting character that every gay man has had to endure. At the same time, the lyrics move beyond personal experience to comment on the image of the omnipresent "straight man." The culture creates him, the media encourage and exploit him, but, as Schellenberg comments, "a creep is a

"and they experience many of the same problems that gay men do fitting in."

The band's members were a bit nervous about the reaction "Straight Guys" might get when they opened recently for Rough Trade in front of a largely straight audience. But the response, both to the song and to TBA itself, was positive. Even the *Toronto Sun*, not known for its generosity to things gay, had good words: "...their songs had uncommon breadth and depth," wrote critic Wilder Penfield III, "and their electronopop sound, with its echoey Ultravocals and Rubbery Soul

in several of these numbers, partly influenced by the particular experience of being gay men in a sometimes threatening straight world.

But it would be simplistic to claim that this is the only influence, and simplistic TBA is not. Basic to much of their material is a clear-sighted look at social reality and a sense of the vulnerable yet undefeated position of the individual in the world. The variety of TBA's sentiments is demonstrated by their love song, "Most Nervous Person," the affirming "OK" and Andrew Zealley's oddly beautiful "You Kill Me."

Aside from the occasional reworking of oldies like "Sweet Jane," all of TBA's music and lyrics are original. The music itself owes much to the classical background that most members of the band share. The influence of contemporary musicians such as David Bowie, Brian Eno and Talking Head's David Byrne is also obvious.

Asked about immediate ambitions, the band members had one response: to record. TBA's distinctive electronic sound is particularly suited to the production capabilities of a professional recording studio. Musical ideas and effects that are only hinted at in their live performances could be more fully realized in a well-equipped studio.

And, of course, they all want to be rich and famous.

A successful gig in New York City last November was followed by invitations to return on January 16 and 17 to play at The 80's and Hurrah. On January 20 they're back in Toronto for two nights at The Edge, and then, on February 2, they'll open for Tom Robinson when he plays The Music Hall on Danforth Avenue.

Since the band was founded just a year and a half ago, TBA has seen hard work and talent develop a measured success that takes them to the edge of making it the way they want to. They can be proud of the distance they've come; only those elusive "breaks" separate them from the wider recognition they deserve.

If you're interested in good solid music, here's an act to catch. □

STRAIGHT GUYS

*Straight guys, like rock 'n' roll
Straight guys, but got no soul
Straight guys, drop nuclear bombs
Straight guys, live too long*
*Go out tonight and you're looking for a fight
Go out tonight and you're going to get real tight
That's OK, get out of my way
Take it easy, you're always right
Your act is cool but you've really got a heart of gold
We've got the picture, but can the image hold?
You're a story that can't be sold*
*Straight guys, yell out queer
Straight guys, don't get too near
Straight guys, reproduce
Straight guys, can't get loose*
*The way you walk around, the way you comb
your mane
The way you talk downtown is so profane
Driving's easy in the fast lane*

*Straight guys, walk a narrow path
Straight guys, no time to laugh
Straight guys, full of pride
Straight guys, take it in stride*
*You never liked me very much at all
You hate my style, my smile, and mostly my gall
You don't like me, you don't like my kind
It could be time to change your mind
Change your mind, change your mind*
*Go get a job and now you're going to prove
yourself
Go get a girl but never let your heart melt
You're on top, don't ever stop
A smooth talker, tighten your belt
You're a soldier in the army of the status quo
You know your friends, you'd better meet your foe
There could be something that you don't know*
*Straight guys (it could be time to change
your mind)*

©1981 TBA

creep when he acts like one, even if he does have a heart of gold buried somewhere under all those social expectations."

In this sense, "Straight Guys" isn't as much about sexual orientation as about attitude. Steven Bock, who is not gay, helped write the song and is quite comfortable with its negative evaluation of the dominant straight image. "Straight men who don't want to conform to the traditional role as expressed in the song do exist," he notes,

harmonies, could well be addictive. I wish I had another dose today."

TBA's songs, of course, deal with more than macho. Social paranoia, anxiety about modern life and fear at the rise of the New Right colour songs like "Don't Shout," "Are You Now" and "Here Come the Despots." Scary minor chords set a tone of foreboding

Paul Hackney

Steven Bock

Glenn Schellenberg

Andrew Zealley

One of the bonuses of gay liberation is the impetus it has given to the serious study of all aspects of homosexual life and behaviour. Nowhere, perhaps, have the effects of the movement been more striking than in the study of history. The dead weight of biased and simplistic morality and psychology, as well as the more amusing but equally useless "guess-who-else-was-gay" approach, are slowly giving way to serious social and intellectual work more in keeping with modern historiography.

J K Dover's *Greek Homosexuality* (1978) showed us what important — and often surprising — things could be done even in a field whose sources had apparently been picked over long ago. And now John Boswell, in what has become one of the gay publishing events of the year, has revealed unexpectedly rich treasures of homosexual history in the Western European Middle Ages.

Boswell's volume, based on massive and impressive (and at times overwhelming and unwieldy) research, is not so much a history of medieval homosexuality as a study of the attitudes toward it of the medieval Church. His intent is to show that the advance of Christianity did not represent a simple, definitive break with the tolerant and positive views of antiquity, but rather that its relationship to homosexuality was far more complex than we have hitherto believed.

In late antiquity, Boswell argues, the hostility of certain admittedly influential Church fathers represented only a minority view and was poorly anchored in Biblical authority, while in the early Middle Ages (roughly the seventh through the tenth centuries) homosexuality was, with few exceptions, essentially ignored or treated as a minor problem. And in the eleventh and twelfth centuries a veritable "gay subculture" with its own corpus of poetry emerged as a significant part of the Church hierarchy itself. It was only with the late twelfth and thirteenth centuries that the Church, in a sudden reversal that is difficult to understand, grew positively hostile to homosexuality, treating it as a sin so heinous as to be worthy of death. It is this last attitude, representing a profound break with earlier traditions, that has continued to dominate Christian attitudes well into the late twentieth century.

Boswell has convincingly argued his major thesis: that the Christian relationship to homosexuality has never been "monolithic," that it has changed over time and gone through periods of both relative tolerance and savage hostility. This is a major challenge to the widespread view that has tended to see Christianity (or simply religion) at the root of all Western homophobia. And the wealth of evidence Boswell uncovers along the way and the solidity of so much of his detailed analysis will be of immense use to anyone interested in this period. This is especially true of the chapters devoted to the eleventh and twelfth centuries, where the literary material discussed, mainly poetry, is new and fascinating and clearly struck a responsive chord in Boswell's own imagination.

This does not mean that Boswell's book is uniformly successful. There are major problems, even within the limits he himself has set for his work. Most of

Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century by John Boswell. University of Chicago Press, 1980. \$33.95.



Christ with St John:
Homosexuality may have
been more accepted in the
twelfth century than in the
twentieth.

CASTING LIGHT ON THE DARK AGES

these derive from what appears (to me at least) to be an over-zealous attempt to salvage the reputation of the Church and of Christianity by absolving them of *all* responsibility for Western homophobia. This forces him to push both his thesis and his evidence further than they will go, and to make of the long period before the thirteenth century a rather admirable — almost pristine — era of tolerance and, at times, even *approval* of homosexuality by the Church.

In order to do this he exaggerates the extent of the breaks between periods, especially that between the twelfth and thirteenth centuries, which is for him the crucial break. Had he not done so, he might have explored in greater detail the later Middle Ages, with its rich source material (including Chaucer, Dante, the troubadour poets and a wealth of theological and legal documentation) and provided us with a broader view of its hostility to all manifestations of homosexual behaviour.

In addition, Boswell bases too many of his arguments, especially for late antiquity and the early Middle Ages, on the silence or ambiguity of the sources. This procedure is not uncommon in pre-modern fields of history, where source material is often difficult to come by and to interpret, but it is disconcerting to see hypotheses put forth on one page as possible or likely, and in a later passage taken for granted as proven.

Most significantly, Boswell is forced

by the requirements of his defence of the Church to underestimate the complexity of the relationship between ideology and law, on the one hand, and ideology and everyday behaviour on the other. He does this, for example, when he simply dismisses the importance of laws, theological tracts, or ecclesiastical codes of behaviour ostensibly hostile to homosexuality in periods he has defined as tolerant, on the grounds that they were rarely, if ever, actually enforced. Rules may be unenforced and still have significant — even determinant — effects on daily practice, as any gay person living in New York or San Francisco knows.

We can surely accept Boswell's argument that the Church's attitude was at many periods ambivalent and relatively tolerant without exaggerating the degree to which it was ever actually friendly. And we can admit that it alone did not create medieval (or modern) homophobia without ignoring the Church completely in searching for the roots of intolerance. The social causes of both attitudes and behaviour are always complex and bewildering.

Boswell indeed has many interesting pages on the social causes of hostility toward homosexuality and on the reasons for the changing attitudes regarding it; he certainly demolishes many of the most prevalent prejudices entertained by modern scholars in this regard. But, like almost all other recent writers on the subject, he fails to dem-

onstrate just what the actual causes of homophobia were. His major attempt to do so, his argument that periods of tolerance were generally those possessing a greater degree of "urban" civilization, while periods of intolerance may be correlated with more "rural" phases of history, seems unsophisticated theoretically and is demonstrably wrong empirically (as Boswell himself is forced to admit when confronted with the relative tolerance of the early medieval period and the great hostility of the increasingly urban, later Middle Ages). Comprehension of the widespread antipathy to homosexual behaviour, as well as of its acceptance in some places and periods, still eludes us.

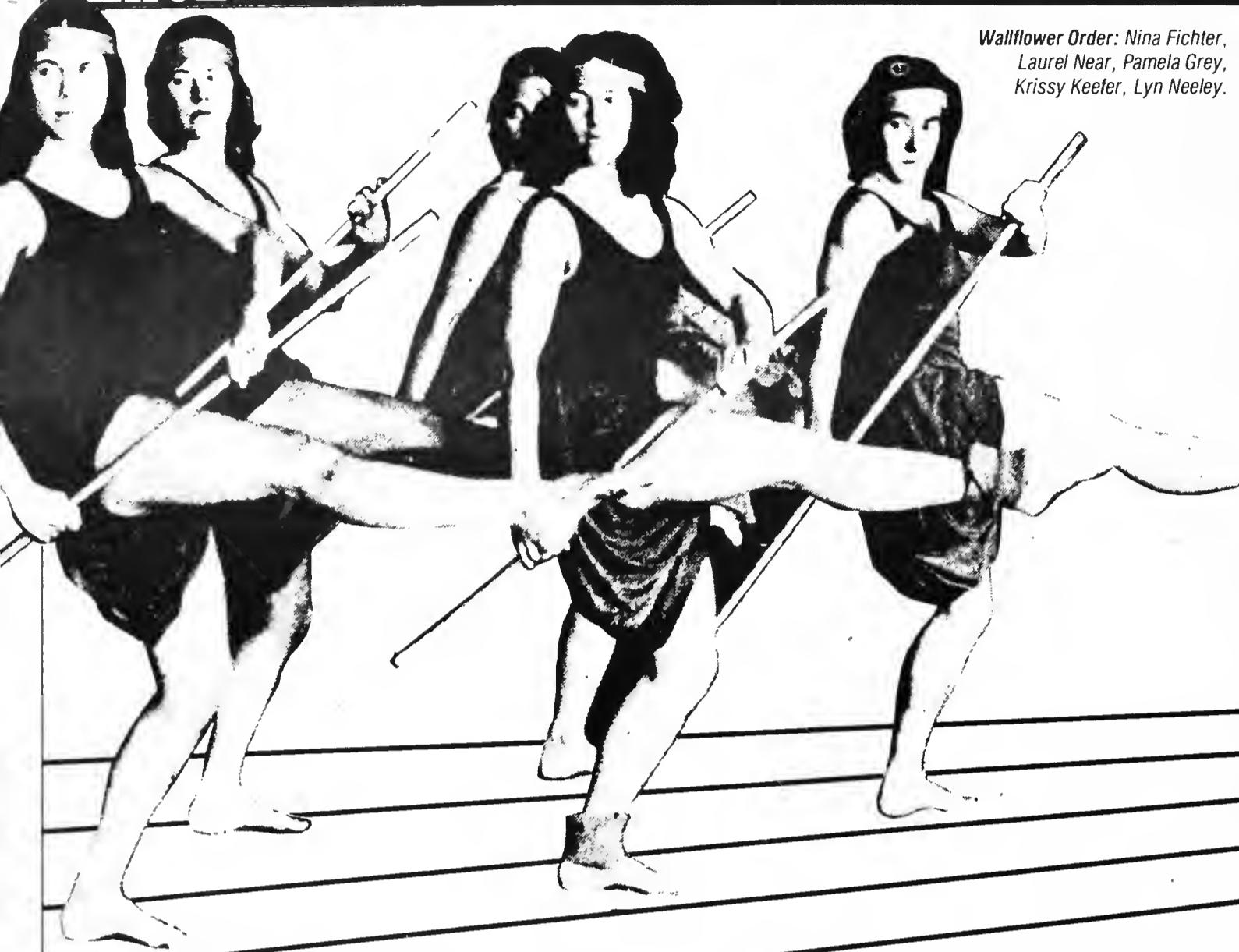
One thing seems clear, however: in order to understand a phenomenon as intricate as the shifting attitudes of the medieval Church towards homosexuality, it is not enough to examine its own ideology and practice in relative isolation. Only a much broader study than Boswell's, one which examines medieval homosexuality in all of its aspects as well as attending to medieval sexuality in general, can place the Church in its full social context. Such a project would have to spread its net more widely and use a greater variety of source material: material like the recently published inquisitorial record of the "sodomite" Arnaud de Verniolles, who lived in the southern French town of Pamiers in the early fourteenth century and whose sexual activity (both homosexual and heterosexual) is described in surprising and revealing detail.

Boswell's unwillingness to explore the day-to-day practice of medieval homosexuality and the place of homosexual acts in the wider context of medieval sexuality derives in part from the limited nature of the sources and from his entirely reasonable desire to limit the length and complexity of his study. But it is also partly derived from a fundamental weakness in his sexual theory: Boswell constantly assumes that human sexuality is, at root, essentially fixed and that the modern tendency to divide humanity into homosexuals and heterosexuals is valid for earlier periods as well. This leads him to believe that historical variation is a matter of ideology alone — that is *attitudes* towards homosexuals — rather than the very nature of sexuality and its organization. Thus, for him, homosexual acts are performed by "gay people" and one can legitimately speak of "gay subcultures" differing from our own only in detail. But many of us would see as anachronistic the very concept of "homosexuals" and "heterosexuals" (rather than homosexual and heterosexual *acts* capable of being performed by anyone, as ancient society and the medieval Church appear to have viewed things), and its application to historical study is a real stumbling block to understanding homosexual behaviour before, at the earliest, the seventeenth century. Boswell's implicit assumption certainly may turn out to be the correct approach, but needs to be demonstrated rather than left unexplored.

In sum, Boswell's book is a "mixed bag" of marvelous insights and unresolved problems. It should nevertheless be welcomed wholeheartedly by anyone who believes that the recovery of the history of homosexuality has a role to play in the further struggle for gay liberation. Boswell's part has been that of the tireless pioneer in essentially uncharted territory: he has asked important questions and provided us with a rich starting point for future work.

Robert A Padgug

DANCE



Wallflower Order: Nina Fichter, Laurel Near, Pamela Grey, Krissy Keefer, Lyn Neeley.

Balletic ballads of women's strength

Wallflower Order Dance Collective, Toronto, November 1980.

A feeling of warmth hung in the air at the conclusion of the show by the Wallflower Order Collective from Eugene, Oregon. The five dancers had made all of us laugh, and a few of us cry. At the end of their performance of "A Woman is Talking to Death," a poem by Judy Grahn, we had given Wallflower the highest tribute an audience can give to artists: stunned silence.

The Wallflower Collective accomplished the rare feat of suturing the personal experience of their audience to a politically correct — feminist, ecological, anti-capitalist — art. Because of their politics, Wallflower attracted lesbians, feminist activists and leftist faggots who generally see dance as the embodiment of an alienating high culture, and who therefore do not patronize it. That Wallflower could draw an overflow crowd of these skeptics and extract a standing ovation from them is a tribute to the sophistication of their political art — which goes to show that political correctness can, on occasion, be immensely pleasurable.

There was a wide variety of themes. The Kung Fu dance dramatized women's strength and the importance of self-defence training in a delightfully non-didactic way. Scenes of growing up as a girl, suitably titled "Pieces of Lies," would have had us rolling in the aisles, had there been any. At one point the five dancers sat down to sing a poignant ballad they had composed concerning the joys and sorrows of working in a collective. Especially interesting was Wallflower's beautiful use of sign language as a dance form, even though

one usually thinks of signing as more functional than artistic.

Watching Wallflower was a political pleasure, the pleasure of having the common world of women given public expression. They succeeded in creating an atmosphere of intimacy between themselves and the audience — and among the members of the audience as we drifted away from the performance.

Lorna Weir □

ART

Boxes of illusion

An Exhibition by Tim Guest. YYZ Gallery, Toronto, September 1980.

Eight shoe boxes precariously mounted on grey pedestals were neatly arranged in the gallery. Electrical umbilical cords connected them to plugs in the ceiling, for inside each of these boxes was a tiny bulb to illuminate the clever but simply constructed interior tableau. Every box had a peephole. On top of each, words (sometimes even sentences) were scrawled in pencil. Read... and peek...

In most of the pieces neither image nor text could stand alone, but together they worked their spell. The boxes dealing with personal perception had the most resonance. They were real dreams from the conscious world, three of them concerned with ascension or descension.

"I was walking down a baroque staircase famous for its elegant design. Midway through my descent I realized that at no point could I see its entire organization, not from the top and not from the street below. With its pattern hidden by its curvaceous symmetry the only way to understand it was to walk down." Inside the box is an ingeniously cartooned evocation of the Baroque era. A string ladder leads downward, surrounded by walls sponged with various shades of

turquoise. Powder dashed onto the walls somehow gives the appearance of an icy winter palace.

While the viewer may contemplate the allegorical possibilities, what seemed more important was the incisive glance into the mixed state of reverie and insight we sometimes catch ourselves in while doing the mundane.

The most interesting of the boxes that were interpretations of other peoples' ideas had a text reading: "A doctor on television described how anyone who had ever been absorbed in a good book could learn self-hypnosis." Here we see an eye floating on a stage with a magenta backdrop. We quickly realize that it is our own eye in fact, being reflected in a circular mirror. This is an apt explication of the text, showing us how the hypnotist, like the artist, uses fact to create fiction and how the mind, in an effort to make sense of it, is so quick with its credence.

In a show by a gay artist which lacks political rhetoric or images of same-sex sensuality it was challenging to determine if there was a gay sensibility in these pieces. My impulse is to connect them to early cinema. I can't help but wonder if it is merely coincidence or shared sensibility that makes the 1930 Jean Cocteau film *Blood of a Poet* (a film Guest has never seen) seem almost a blueprint for this show. Statues, mirrors, corridors and staircases provide some of the central metaphors in the film. Even more to the point, the film has a scene where the disoriented poet makes his way down a hallway spying through successive keyholes. Each room contains a bizarre and haunting *tableau vivant*. Comparing Guest's still tableaux is not so farfetched when one realizes how similar they are to the earliest form of cinema: these are flimsy nickelodeons stuck on a single image.

The most memorable tableau sported the most enigmatic text: "Double Jeopardy." Inside, two cut-out men are

pulling down a silhouetted sculpture of an imposing male figure. An identical sculpture lies in the foreground, already fallen. The event is dramatically lit with high contrast in lights and darks; the entire scenario is repeated and enlarged in shadows on the back wall. Because of the angularity of the figures and the extreme lighting, early German Expressionist cinema (e.g., *The Cabinet of Dr. Caligari*) is called to mind. Both share a foreboding mood of doom and perhaps here is the explanation for the mysterious title. Its ambiguity forces our minds to jump to conclusions as to who and what exactly are in jeopardy.

The levelling of the cut-out Colossus in this piece could well be interpreted as the destruction of the patriarchy, the established order, a theme a gay liberationist would certainly find sympathetic. However,

one strains to find gay content in the other boxes. Obviously Guest has made a conscious effort to avoid the clichés of gay art and instead explore a more nuanced inner world. While respecting this decision, I can't help regretting that, with a format where the viewer is so pointedly a voyeur, a few of the tableaux did not deal directly with sexual imagery.

The least successful boxes had short, joking texts. "Hitting the night spots" featured red lozenges of light dancing in the darkness. They were created by light shining through red cellophane covering tiny holes in the lid of the box. The effect was lovely and lyrical, but, as a disjointed one-liner, it seemed to sabotage an intriguing type of narrative that the stronger pieces begin to develop. Similarly, "Pair-a-dice" remained a mystery. A boxy cut-out figure stood frozen in a doorway connecting a red room and a lit white room. The viewer grasped for meanings.... Caught between heaven and hell? Heaven is a place where nothing ever happens?

These two pieces may benefit from a revision that makes more of explicit sexual imagery. "Hitting the night spots" may have struck a stronger cord if the artist had resorted to the more obvious solution: the tense drama of a shadowy, cruisy bar. This could have been an interesting parallel to "Double Jeopardy." In "Pair-a-dice," if the figure had been less of a cubist abstraction and more of a seductive sensual silhouette, the box would have exploded with meaning. The possibility would then arise that heaven wasn't meant to be a place but a person, and the pun on the gamble of coupling would become more apparent.

This show was surprising for its modesty, eight tiny revelations collected in shoe boxes. It was equally notable for its compelling vision — the miniature images persist in my mind.

Andy Fabo □

Our contributors

John Alleg is president of the Sandy Posey Veneration Society, Toronto Chapter... **Andy Fabo** is an artist who lives and dances in Toronto...

Jon Kaplan is a Toronto teacher and editor... **Bronwen McGarva** lives in British Columbia, where she reads lesbian biography, social history, non-experimental fiction and trash... **Duncan**

Mitchel washes dishes, writes poems and plays guitar in Bloomington, Indiana... **Robert Padgug** has written on the ancient world and is researching the history of Western homosexuality... **Roger Spalding** has recently joined the Body Politic Collective... **Lorna Weir** is busy working on a videotape about the Toronto women's movement...

Mariana Valverde is doing a thesis on 19th-century French socialists.

Perverts of our past speak for themselves

Nos ancêtres les pervers: la vie des homosexuels sous le second empire by Pierre Hahn. Paris: Olivier Orban, 1979. 54F.

In the 1850s, Paris had all the characteristics of a boomtown. The sentimental socialism of the 1840s had been liquidated by Louis Napoleon (nephew of Napoleon), who crowned himself emperor in December 1852, thus replacing a shaky, well-meaning Republic with a firm, authoritarian regime. The socialists who were not killed or sent to penal colonies went into exile, and as Victor Hugo lamented the passing of the Romantic era from his Jersey Island refuge, France came under the rule of a new class of entrepreneurs.

The *nouveaux riches* of the 1850s and 1860s were enthusiastic about science and progress. They put an end to a long tradition of financial conservatism and freely gave credit for such ventures as railway construction and a complete overhaul of downtown Paris. In Hausmann's plan for a new, clean urban core, winding streets dating back to the Middle Ages were replaced by long, straight, and eminently rational avenues. Public health was the pretext given, but political considerations were not unimportant: the rebellious workers were forced to move out to the suburbs, and the new avenues were too wide to be barricaded. The fashionable bourgeoisie could safely promenade down the Champs Elysées without fear that workers would build barricades and bring down governments, as they had done in 1830 and 1848.

The cleaning up of the capital was not a mere matter of bricks and mortar. As Pierre Hahn tells us in his excellent study of homosexuality in France under the second empire (which is actually a study of gay men in Paris, but let that pass), the new regime was also concerned with moral and psychological cleanliness. Physiology, phrenology, and urban sociology were all involved in the campaign to classify, control, and suppress all manner of deviants: Hahn agrees with Foucault that scientific zeal actually *created* the very categories that it was supposed to eliminate. Prostitutes were one main target group for these crusaders of hygiene; "pédérastes" were another. (The word *homosexuel* is not found before the 1870s; before that, *pédéraste* or the more colloquial *tante* were the preferred terms for the persons guilty of "*habitudes antiphysiques*").

Prior to the nineteenth century, Hahn argues, homosexual behaviour was widely ridiculed but not subject to legal repression or scientific investigation. Even in the ultra-Catholic period of the Bourbon restoration (1815-1830), homosexuals went largely unnoticed: pedophilia was only labelled as a crime in 1832, and even then the age of consent was a mere 11.

Hahn, who is heavily influenced by Foucault's views on the origins of social deviance, sees the modern gay identity as emerging in the midst of a legal and medical campaign to scientifically control "abnormal" personality types. Several important books in this genre were published in 1857, and he therefore chooses this date as the dividing line.

One of the key "experts" quoted in Hahn's book is the chief of the morality squad of the Paris police, Carlier. He sent his agents out to gather informa-

tion about the habits of street people and criminals, especially homosexual men, and published selected reports in 1887. Long excerpts from these reports make up the bulk of Section I, entitled "The Policeman's Gaze."

These reports, presented with a minimum of commentary, are fascinating and surprisingly articulate. Entrapment was as much of an art in 1860 Paris as in 1980 Toronto, but the French cops were obviously much more literate. Their descriptions of street prostitution, role-playing at secret balls, washroom sex, etc., are small masterpieces of ethnography.

The police spent much of their gay time investigating blackmailing practices. Male prostitutes, whose income was at best precarious, often resorted to blackmailing former clients or men who were known to be gay, especially as creeping old age made their work increasingly difficult. The police reports always sympathize with the respectable citizen being hounded, never with the lowly criminal who sold his body out of economic need: as with heterosexual

prostitution, the client was always right and the worker always wrong.

Section II presents the medical viewpoint. Forensic doctors attempted to explain the connection between homosexuality, vice, crime and certain physical characteristics: sodomy leads to venereal disease and deformations of the anus (explained in pornographic detail), and these physical facts are somehow inseparable from the innate homosexual tendency to lie, steal and murder. The respected Dr Tardieu, who is the villain of this part of the book, assures his learned colleagues that he can always make homosexuals "confess" by intimidating them with his "scientific" findings, and punctuates his reams of data with exclamations of disgust. A fine example of ideological medicine.

The *pièce de résistance* is Section III, which contains two autobiographical accounts of gay male experience in this time period. The first is a 30-page autobiography of a "born homosexual" ("un inverti né"), sent to the novelist Emile Zola by an anonymous Italian liv-

ing in France. This marvelous account, both scientific and sentimental, was in turn sent to a doctor by Zola; Zola's covering letter, in which he expresses his views on the topic of homosexuality, is also published here. It was published in the 1890s as part of a medical text by Zola's doctor friend, with the juicy passages in Latin.

The man in question is clearly an intelligent man of his time. He uses literary devices dear to Zola's heart, such as tracing his own psychology through his family tree, and he seems to accept the then fashionable theory of the homosexual as a female soul in a male body. He sees himself as a flawed product of Nature, entitled to sympathetic observation and pity — but it never occurs to him to demand respect as an equal.

His account of a passionate six-month affair is exceptionally moving, and the reader cheers him on as he makes arrangements to secretly meet with his lover. However, this one and only love does not suffice to change his feelings of shame and self-pity into acceptance and happiness: he chooses not to maintain contact with his lover after circumstances move them apart, and he feels proud when he notices that his

continued next page

THEATRE



Harold Burke (left) and Gordon Jocelyn in *The Heart of Rosedale*: the attractiveness of older men who clearly care for each other.

More than just good intentions

The Heart of Rosedale by Wayne Carley. Alumnae Theatre, Toronto, 1980.

The heart of Rosedale is found in a chic mansion somewhere near Toronto's Church Street, where four gay men share a household and a life. Binny (Andrew Bassett-Spiers), an interior designer from old Toronto money, has a not-too-happy relationship with Christopher (Ian Orr), a civil servant about to retire. George (Gordon Jocelyn), an artist, and Allan (Harold Burke), a one-time matinee idol reduced to performing in cheese commercials, have a better relationship, but one that's made occasionally rocky by Allan's drinking. The lives of these four men are made all the

more precarious by the arrival of Linda (Barbara Barnett), Binny's ex-wife, who clearly wants to take control of Binny and the household.

How the men deal with each other as a result of these various pressures is, you should excuse the pun, at the heart of this realistic and moving play. They are very much a family. Binny may be the financial security of the group, but George is the concerned father, who gives advice as he does his needlepoint. Christopher is a whiz in the kitchen, and Allan plays the wise-cracking son. Although the family almost disintegrates with Allan's death and Linda's increasing power, it is reaffirmed solidly at the end of the play.

This reaffirmation is not easy, nor is it perfect. But how stimulating to see a play about gay men which is unashamedly and upbeat. Affectionately written, acted largely by amateurs, *The*

Heart of Rosedale shows a side of gay life that is often neglected by the arts — the world of the older gay couple. Not a single young lovely appears to flash a blinding Ultra-Brite smile. Instead, the attractiveness of the play comes from the spirit, the feeling among the four men, who clearly care for each other. The one straight relationship we see is very power- and money-oriented, and a sorry shambles compared to the two gay relationships.

The play has its problems, such as an unnecessary subplot and a sagging middle act, but *The Heart of Rosedale* is more than a work of good intentions. It was one of five plays to win Theatre Ontario's Playwrights' Showcase Competition, which had over 370 entries. Non-professional theatre can live and live well... and treat gay issues realistically and humanly.

Jon Kaplan

lover's death causes him no pain. The grim aging bachelor shuns all social contact lest he reveal his awful secret and, despite a considerable fortune and good looks, he lives out his days completely alone. The word "self-oppression" seems to have been coined specifically for him.

The second piece describes the life and times of a Parisian drag queen circa 1860. This clumsily written, amusing story contains descriptions of cabarets for gay men and lesbians (whom this man calls "tribades") and of gay love in various jails; Genet's world already existed in the mid-nineteenth century.

Unlike our previous literary type, the queen ("La Comtesse" to friends) does not agonize about his psyche at length, but he does see himself as a freak — not least because of his small penis. He is, however, charming. My favourite episode is his "coming out," so to speak, to his mother: he tells her he must dress up in women's clothes in order to avoid conscription, and he proceeds to do so, flirting with the officer who searches the house in pursuit of a presumed male. From then on he never has to change clothes.

Hahn's book is a very important work of gay history, and it is unfortunate that it was published by an obscure press. North American gays ought to encourage their libraries to get it. It is of course not perfectly balanced: it ignores that there is a France outside of Paris, and lesbians make only cameo appearances in public baths and upper-

class cafés. But in giving us not only the words of the experts but also our ancestors' own words, it breaks important new ground.

Mariana Valverde □

The right questions

The Mendola Report by Mary Mendola. Crown Publishers, Inc. 1980. \$16.95

When I sat down to read *The Mendola Report* I had my chain saw and other dissecting tools at the ready. "In the tradition of Kinsey and Hite," indeed! Kinsey was a scientist, Hite and Mendola are not. But as I read I was disarmed.

Mary Mendola is a journalist and her publisher's hype is not her fault. The meat of this book is not in the statistics Mendola dutifully trots out from time to time, but in the interviews, which are interesting, informative and often moving. I doubt a straight writer, however well-intentioned, could have gotten the kind of whole-hearted cooperation Mendola, a lesbian, did from her respondents — partly because straight writers never seem to ask the right questions in the right way, partly because Mendola imposed no barriers of "impartiality" or a defensive straight identity between herself and her subjects. Consequently, the interviews are more like consciousness-raising sessions than interviews, and I found them fascinating.

The couples are diverse, ranging from

"conventional" monogamous pairings to relationships where sex is not part of the bonding at all. The final interview is with a wonderfully articulate thirteen-year-old lesbian, recently emerged from a six-year relationship with a girl a couple of years her senior.

The Mendola Report may look like the pop sociology which lately has given us too many dispensable books, but don't be fooled. I hope next time Mendola will be allowed to leave out the statistics and do what she plainly does best: encouraging gay people to talk about their lives.

Duncan Mitchel □

Sex wars 2000 A.D.

The Beehive by Margaret O'Donnell. Methuen Publications, 1980. \$15.95.

The Demeter Flower by Rochelle Singer. St Martin's Press, 1980. \$9.95 US.

Imagine a country in which unspoken attitudes to women are made overt — they are legally made into second-class human beings, allowed only to be servants and breeders. Such is the premise of Margaret O'Donnell's futuristic novel, *The Beehive*. Already at the start of the novel, a group of Grey Ones, as the oppressed, nondescript workers are called, plan a rebellion against the dictatorship that keeps them and their sisters in slavery.

The success of the plan is hampered by the incessant propaganda of the

government as well as the tactics of Steiner, the head of the secret police. Sarah, the leader of the rebels, must also come to terms with her feelings for Carl Nesbitt, an artist from another country who doesn't understand the repressive attitude toward women. In fact, the book is as much about how the women learn to trust a man who will accept them as human beings as it is about the revolution.

Although the book sometimes bogs down in melodramatic plot twists, it also offers an effective analysis of male attitudes toward women. Its upbeat ending reflects hope for a future in which women and men can work together to build a new society.

Rochelle Singer's *The Demeter Flower* is not so optimistic about joint rule. The author, who has written for *The Advocate* and *Mother Jones*, presents a twenty-first-century California torn apart by political and ecological disasters and ruled by fanatical male priests. In fact, almost every man in the book is a thief, a murderer or a rapist. Their fear, and therefore hatred and oppression, of women makes them kin to the men in *The Beehive*.

Singer focusses on the village of Demeter, an isolated female community in which offspring — female only — are born by parthenogenesis. The intrusion of a man and "his woman" from the outside occurs just as some of Demeter's residents want to found a second colony. The resolution of the situation offers no pat ending for the reader.

What she or he is offered, I think, is a book about being human. On the surface, *The Demeter Flower* is an adventure story about searching for a new frontier, about fighting enemies. The fact that the book is set in the "western" atmosphere of a California where one travels by wagon or horse and uses bow-and-arrow or rifle enhances this feeling of an adventure story. But the searchers and fighters are not stereotypical men with white stetsons. They are women, young and old, black, native American and white... and lesbian.

More important than the narrative are some of the issues that lie beneath it, such as growing to adulthood and severing ties with mother. Best of all, this is a novel about women loving women. Such a love is not without its sorrows, its angers, but that is precisely what makes it realistic.

The celebration of lesbian love, both physical and emotional, is crucial to *The Demeter Flower*. Although the book is perhaps not as well written as *The Beehive*, its sex-positive image of women is one of its successes.

Jon Kaplan □

Shallow depths

The Man Who Killed Boys by Clifford L Linedecker. St Martin's Press. 1980. \$12.95.

Florence began turning up the cards.... Her initial discomfort increased as the ace of hearts was placed on the table, surrounded by jacks, which in turn were separated by spades.... To the reader's trained eye and psychically attuned mind, the jacks represented young men grouped around the house card. They were surrounded by darkness.

"You have boyfriends," she ventured....

Such is the chilling opening of the biography of John Wayne Gacy, Jr., the Chicagoan arrested in 1978 for the murder of 33 young men. But what can you expect from an author whose previ-

FILM



Attempting the impossible: Richard W Brown, Arnie Zipursky, Bruce Grawson, Chuck Zamaria, and Lynnie Johnston, production crew for *Michael*

Celluloid come-out

Michael: A Gay Son, a docu-drama produced and directed by Bruce Grawson. 16 mm, 27 mins. Canadian Filmmakers Distribution Centre, 144 Front St W, Suite 430, Toronto M5J 2L7. (416)593-1808. (Vancouver branch: 525 W Pender St, Vancouver V6B 1V5. (604) 684-3014).

"Michael" is a gay man in his early twenties who decides to come out to his family. Part documentary, part dramatization, *Michael* is intended to inform and to provoke discussion. It should do a good job of both.

The film was produced independently in Toronto by Bruce Grawson, with

financial support from the Canada Council, the Ontario Arts Council and the Gay Community Appeal of Toronto, and won the award for best documentary at this year's Yorkton International Film Festival. *Michael* will be shown on the Ontario educational television network, TVO, on February 12, to be followed by an hour-long phone-in discussion.

Production values are very good, although the camera's fixation on talking heads is a bit relentless. There are some visual breaks, however — Michael and his lover playing tennis, Michael and his lover picnicking with their friends.

An educational film like this must attempt the impossible. A peculiarly personal experience must be depicted in a

manner "typical" enough to invite widespread empathy. Perhaps, though, *Michael* is just slightly too self-consciously typical. Mom, Dad and older brother Frank have all-too-predictably clichéd fears about Michael's "lifestyle." Everyone looks properly WASPish and middle-class, and Michael seems to have had no trouble at all finding a nice-looking, middle-class white boyfriend to bring home to mother.

But maybe this is nitpicking. Gay men and lesbians confronting a decision like Michael's, parents of gays, teachers, social workers and counsellors should all find something worthwhile here.

Roger Spalding □



Gacy with wife in 1972: results of repression?

ous work includes something called *Country Music Stars and the Supernatural*? -

Despite silly apocryphal anecdotes like the above, and heavy use of Thomas-Hardy-like meteorological symbolism and other pseudo-literary techniques, the book does provide a detailed profile of Gacy and the events leading up to his apprehension. The rest plumbs new depths in shallowness. Besides calling for the electric chair for Gacy, Linedecker recommends the "innovative and promising programs" devised by "brave and imaginative behaviorists" for sexual offenders — it isn't clear whether he includes all homosexuals in that category.

Certainly, Linedecker would never see the horrific crawl-space under Gacy's house, where most of the victims were buried, as a ghastly extension of the metaphorical closet, in which one very repressed and psychotic man hid away all evidence of a critical part of his life — his homosexuality.

John Allec □

Cape Breton singer-songwriter Rita MacNeil will be performing in Toronto on Thursday, January 22 at 8:00 pm at the Brigantine Room, Harbourfront. Tickets are available through the Toronto Women's Bookstore, Glad Day, or by reservation at Harbourfront, 869-8412.



Quietly hilarious

Mother, Sister, Daughter, Lover by Jan Clausen. Crossing Press, Trumansburg, NY, 14886. 1980. \$6.25

As its title suggests, Jan Clausen's first collection of short stories concerns itself with women's roles and relationships. All manner of lesbian-feministia is examined from a variety of viewpoints and fictional techniques. Clausen describes herself in the liner notes as a "lesbian lover editor clerical worker non-biological parent political activist runner writer," who "fully intends to spend the 1980s celebrating her intrinsic lack of social respectability."

A narrator, embodying many of Clausen's occupations and beliefs, inhabits five of these nine stories. She grapples for survival in the straight world; Jewish, over thirty, unemployed, supporting herself through shit work and trying to raise a daughter in a contaminated world. As well, she encounters many of the *bêtes noirs* of the new feminist ethos; the infuriatingly incestuous lesbian world, the fragility of "sisterhood," the one-night stand with a younger woman, attractive at the time, less so when confronted with her lack of self-knowledge — familiar material to any working-class dyke.

Somehow the central character manages to survive all this with humour still intact. She attacks her life, her poverty, her social stigma and her predicament as single lesbian and single parent with equanimity, enlivened by a deflating habit of seeing right through people's self-deceptions, and a ruthless wit, randomly aimed at leftists, radical feminists, ex-lovers, her daughter and herself. Her comic sense is at times quietly hilarious, dryly recording those countless daily annoyances; her daughter's defiant penchant for cock rock, the "Today Is The First Day Of The Rest Of Your Life" poster on her daughter's door and the embarrassing inanity of the "Two Four Six Eight Gay Is Just As Good As Straight" chant.

This tenacious character is a welcome addition to the annals of feminist protagonists. We know her fears, rages, suspicions, resentments and lapses from political correctness. She acknowledges the difficulty of living and loving; "Sisterhood is Powerful" has long since lost its cachet with her. She is not naive, humourless or, God forbid, that most abused category in the earnestness sweepstakes, "just coming out."

The better stories are gritty, unglamorous studies in realism, mercifully devoid of the idealism and rhetoric that abound in so much lesbian-feminist fiction. These acerbic slices of lesbian life mock numerous truisms and inconsistencies, chiefly through good dialogue and acute psychological probing.

Unfortunately the collection is marred by uneven quality; the weaker stories lack craft and density, and several end with a thud as an enigmatic last line abruptly destroys the story's development.

Roughly half of the stories are written in a variety of experimental prose styles. This effort to create a woman's fiction without resorting to traditional male narrative rules sadly sabotages a number of the stories. Millennia of prick worship have tainted language, logic and literature, but feminists have thus far failed to invent a viable and enduring woman's narrative. Clausen's experimental fiction, more adventurous and better thought out than most lesbian-feminist fiction, plays with the interaction between story content and the style in which it is written. Although this interplay results in a number of interesting techniques, no one individual experiment succeeds in full.

Despite the erratic quality of the stories, *Mother, Sister, Daughter, Lover* is a step beyond the bulk of lesbian-feminist fiction, both for the maturity of its outlook and for its forays into experimental fiction. The adept characterization, the grasp of the central character's often errant psyche, and above all the wit, guaranteed to appeal to the most jaded among us, make this collection of short stories definitely worth a read.

Bronwen McGarva []

want
to get
out in the city?

Then be sure to get

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Letters, continued from page 7

theatre of people, both gay and straight, enjoying themselves. They laughed throughout, even roared at points, and were quiet or surprised at appropriate moments, and even clapped at certain lines. There were gays who heckled the straight character, two to four straights who walked out at every performance, people who came to see the show a second time, and people who waited after the show to thank us — mainly for a propaganda play that made them feel good.

For people with little and sometimes no experience on stage or even back stage, the actors and technical staff did an excellent job — they put on a sell-out show which made people feel gay.

I hope the play can be put on again and make more people feel this way. This is my present contribution to gay liberation. However, your paper may now have put a stop to, or at least hindered, this contribution. Since you decided to be clever and put everyone off with a heading "Bum play" and your reviewer decided to give away an ending of one of the scenes in this "predictable" play, why did you not go all out and use the heading "A Mickey Mouse Production of a Mickey Mouse Play"? I would not have minded if your reviewer called me a hack, a no-talent, an illiterate even, but to dwell on the dramatic aspects of the play and to totally ignore the humane, cathartic and political side is unforgivable.

I thought a paper that says its aim is to "contribute to the building of the gay movement and the growth of gay consciousness" would herald a play that at last dealt positively with gay and straight sexual and human relationships. Instead it was up to the straight press, *The Globe and Mail*, to say: "Sometimes a play so badly needs to be written that it more or less wills itself into existence..." Yet you print a quote on your leader page saying that gays are going to win our liberation for us?

People have often called you the enemy in our midst. I had to suffer you first-hand to finally know what they are talking about. So, rewriting the quotation from your leader page: "The liberation of *The Body Politic* can only be the work of *The Body Politic* themselves."

Stephen Ralstan
Toronto

Silent clergy

In response to Roger Spalding's continuing attack on "Christians" in the November issue, the Anglican Archbishop of Ontario is called Garsworth, not "Farnsworth."

Wouldn't it be wonderful if he could have spoken in favour of the Gay Liaison Committee on September 15? This address on the "Fundies" was just part of his Bishop's Address to the annual gathering of the Synod of the Diocese of Toronto.

Even though he did write Premier Davis in June to ask that homosexuals be included in the Ontario Human Rights Code, Anglicans for the most part never knew about this. It was only picked up by *MCC News*, *TBP* and *Integrity*. No mention of it ever made its way into *The Anglican*, the news voice of the Diocese of Toronto.

"It's much safer that way!" Where will he be when Anne McBride's clinics and Ken Campbell's Auschwitz are going?

Name withheld
Toronto

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International

LESBIAN FEMINIST S&M support group has published 45-page booklet including articles on theory and politics, personal experience, reading list — \$3.00, plain wrapper. Samois No 2, PO Box 2364, Berkeley, CA 94702. Free hanky color code card for lesbians included.

Halifax, NS

ATTRACTIVE, WELL-EDUCATED feminine-appearing gay woman, early 20's, wishes to meet fine, sensitive, intelligent woman for friendship or possible relationship. My interests include dancing, music and partying as well as quiet times (walking, dining out). Send detailed introduction, photo if possible. Discretion assured. Drawer C153.

Toronto

30, GAY WOMAN, feminine, attractive, well-educated, seeks unattached, intelligent, nice-looking woman for serious relationship. Write BP, Drawer C263.

FRIENDS

International

CHINESE MALE, aged 30, seeks young and good-looking male friends. I am effeminate although I do not dress up. I seek sincere guys who consider looks as not so important in friendship. My interests include travelling, music and reading. Write with photos to: Terence Wee, 41 Jalan Kasa, Taman Sentosa, Johore Bahru, Johore, Malaysia.

Alberta

CALGARY, W/M, 27, 5'10", 155 lbs — well-defined, straight-appearing, affectionate, college graduate. Seeks meaningful relationship with guy under 28. Photo, candid letter, phone number appreciated. Drawer C143.

EDMONTON: PRIVATELY GAY white male, age 50, 140 lbs, 5'9", into rubber boots and clothing, would like to hear from other young, slim, clean-shaven gay males with similar interests. Would like to be father to obedient son; have apartment to share with suitable party. Replies from other areas of Alberta or those wishing to relocate to Edmonton answered. Write me about yourself, enclosing full body photo and phone number if possible, and your interests in S/M, B/D, J/O, W/S etc. All correspondence treated in confidence. Drawer C142.

OLDER WHITE MALE desires correspondence with guys, any age or colour. Am versatile and submissive. Into denims, leather, boots, some kinky stuff, W/S and other dirty things. Have many fantasies. Discretion assured and expected. Drawer C224.

MALE, 26, 6', 175 lbs, just moved to Fort McMurray. Would like to meet other gays for an evening of fun. Discretion assured. 9908 Gordon Av, No. 208, Ft McMurray, AB.

MALE, 27, 6'3", 195 lbs, brown hair, eyes, trim beard, seeks men 21-35 years who believe in being friends first and sexual intimacy second. Varied interests, people being a big priority. Honesty and sincerity make me comfortable. Let's enjoy all! Discreet. Drawer C215.

FRENCH — 30 years old. Am in maximum pen in Edmonton. Wish correspondence with male early 20's for true friendship. Future? Who knows? English or French welcome. Drawer C222.

Northwest Territories

LONELY AND UNDERSEXED male, freezing in the boonies! Am 5'8", brown eyed and hairy. Need sincere relationship, but emphasis on companionship. Would like to hear from NWT gays and businessmen visiting Yellowknife. Photo appreciated. Drawer C134.

Atlantic Canada

CLEAN, STRAIGHT-APPEARING well-built white male, 38, 5'10", 180. Casual meetings or long-term friendship. Discretion essential. Halifax area. Drawer C184.

LEAN, HANDSOME country guy needs place to stay for Halifax visits. Prefer slim, masculine, independent men. I'll share if you can. Box 1288, Digby, NS.

MY LITTLE SLAVE boy won't return for two years. Met him as a hustler, taken away as first-class lover. He is young, good-looking,

and played nearly every game in the book. I'm desperate, 45, good job, income. Maybe we can help each other. If you live in Halifax or intend to live there, call 429-4650, any hour.

DARTMOUTH. Gay male, 35 yrs, 5'11", 150 lbs, new to area, would like to meet friends with the same interests. Must be discreet. All replies answered. Drawer C237.

HANDSOME PRINCE TYPE — classic features, tall, lean, masculine, blond, intelligent, cultured, socially aware, from sheltered sexual background. In final year of professional degree program (relocation possible). Would like to meet a handsome devil, clean-shaven, who is basically a nice guy. Photos answered. Drawer C162.

30 YRS, 6', 185 lbs, Halifax area male seeking new friends with similar interests. Am sincere, honest, liking outdoors and sports as well as more intellectual pursuits. Love music, dance, but not into Turret scene. Am a professional and would like to someday settle down with the right guy. Drawer C255.

British Columbia

VICTORIA GAY male couple, early 30s, wishes to meet friends. Discretion expected and assured. Drawer C205.

NEW TO VANCOUVER, 30-year-old, 5'7", straight appearance, steady job, wide range of interests, would like to meet same with mature attitude to develop meaningful relationship. Drawer C206.

BURNABY — warm affectionate 40-yr-old male seeking friends interested in the mutual pleasures of spanking. No S&M. Drawer C211.

RECENT ADVOCATE EXPERIENCE grad wants to join or help start grad in-home support group, Vancouver area. 271-5669 after 6. Let's try, we're worth it. Drawer C214.

EXPERIENCED NON-DOMINANT lithie W/M welcomes masculine, loyal man to share development Fraser-side ranch. Monogamously, discreetly living, assured youth, no handicap. Details please, all answered. Drawer C219.

TRUCKERS AND TRAVELLERS: rest at Revelstoke. Chad, age 28, athletic and adventuresome. Interested in well-proportioned men. Phone Chad (604) 837-6587. Revelstoke on Hwy No 1.

GAY TRUCKER, 29, 165 lbs, white, seeks friends throughout British Columbia. Hoping to establish lifelong friends and a good meaningful relationship with you. I believe you only get out of life what you put into it. So, let's put out together and make something of ourselves, you and me together for life. Man, what a feeling! Drawer C232.

NICE YOUNG Vancouver ass seeks experienced spanker who's really into long sensual sessions with hands, belt, paddle, etc. Drawer C238.

Winnipeg

I'M 28, BLUE-EYED, very well-hung, and muscular. If you are a bodybuilder, I want to meet you. Discretion. Drawer C104.

INEXPERIENCED STUDENT, 5'10", 145 lbs, wishes to meet experienced older (30+) male to show me the ropes. Prefer dominant type. Photo appreciated, discretion assured. Could fulfill fantasies. Drawer C226.

SENSTIVE GAY HISTORIAN, 29, 5'11", 150 lbs, good-looking, interested in the arts and literature, would like to meet other gay men, 25-35, who have similar interests and are committed to their work and human relationships. Drawer C236.

Northern Ontario

MALE, 28, blue eyes, blond hair, 5'6", university educated, seeks a special man to share many aspects of life. Enjoy travel, music, theatre, cinema, cross-country skiing, canoeing and many other activities. I offer sincere friendship and am looking for a compatible masculine man to enjoy life with me. If you live in Sudbury or the area, please write. Drawer C256.

Ottawa-Eastern Ontario

CLASSY, GOOD-LOOKING, masculine, intellectual, shy male, 33, 6', clean-shaven, interests in art, music, food, other urban pleasures, seeks slim, elegant, vivacious, educated, honest guy, similar interests, Greek passive, 21-30, for whatever relationship may develop. Drawer C213.

MID 20's guy seeks experienced or inexperienced partner for give-or-take spanking

sessions with imagination and firmness. Drawer C204.

TWO GAY GUYS, early 20's, want to meet masculine types in the Trenton-Belleville area. We enjoy a simple lifestyle and doing things together or alone with other gay people. Drawer C234.

OTTAWA. ACTIVE, sensitive, up-beat, enthusiastic, sincere, creative, reasonably neat, people-oriented, straight-appearing, together W/M, mid-40's, university educated, well preserved. Equally at ease in pin stripes, leather or jeans. Enjoy the outdoors, art, antiques, theatre, music, cooking, photography, philately, lapidary, crafts, social and political science, evenings with friends. Submissive in sex and moderate S/M, outgoing otherwise. Dislike drugs, drunks, ballet, diplomatic receptions, bars, extremes, television and one-nighters. Wish to meet interesting, sincere, uncomplicated men in the Ottawa area to share memorable experiences together. Please write with phone and photo, if available, to Drawer C242.

YOUNG MASCULINE guy, straight-appearing, would like to meet other gay guys 22-35 in the Belleville area. Not into drugs. I like swimming, horseback riding, dancing. Randy, Drawer C233.

GOOD-LOOKING male, 20's, 135 lbs, 5'9", brown hair and eyes, likes good minds and bodies, enjoys sports, body building. Seeks man 25 to 35, must be sincere. Send photo if possible. Drawer C258.

Southern Ontario

W/M, 30, 5'11", 175 lbs, black curly hair, blue eyes, muscular build, attractive. Not into bars or baths. Interests include music, live theatre, films, books, chess. Would like to meet someone with similar interests between 21-35 years. I am a sincere person without any hangups. Sensitive and gentle, not into S/M or B/D. Photo and phone if possible. Burlington, Ontario. Drawer C129.

MASCULINE MALE, 20's, own apartment. Into J/O, Fr A/P. Seeks guys of similar interests. Also open to new and different experiences and ideas. Niagara region. Drawer C185.

I'M A VERY lonely male, 36 years young, 5'10", naturally curly brown Afro, 175 lbs, also a working guy, who seeks to meet a well-hung stud with personality and good looks. Ages ranging between 23 and 30, who can love me because I'm very hungry. Would prefer the district between Kitchener and Toronto. Send photo if available to Drawer C245.

W/M, 29, 5'9", 160 lbs, brown hair, short beard/moustache, masculine, attractive, good body, well-hung, educated, employed, clean, honest, sincere. Active in bodybuilding, swimming, water/snow skiing, architecture, cooking, books, music, travel, making people happy! Love amyl and hot sex! and tight levis. Yearning to love and be loved with the right guy in intimate relationship. Have top floor, large 3-bedroom apartment, overlooks Lake Ontario, rent \$325 (includes utilities, underground parking). You pay half. An hour drive from Toronto, easy to commute, near QEW. Discretion expected and assured. Letters with photo, phone answered first, all photos returned; will answer all letters. Drawer C244.

TALL, ATTRACTIVE, young-looking 43, honest, sincere, understanding, romantic, affectionate male. Sexually aggressive, dominant personality, modest endowment, seeks younger, slim, passive male for companionship or possible relationship. Descriptive letter, photo appreciated. Discretion assured. Drawer C249.

MASCULINE, BLUE eyes, 30, 150 lbs, 5'10". Very much the outdoors man and traveller, but enjoy the finer aspects of urban life. Sincere and discreet. Gay, curious, apprehensive but open-minded and anxious to learn and please! Drawer C251.

YOUNG, HONEST, affectionate, working Oriental, 5'5", 130 lbs, looking for sincere, kind friends and clean accommodation in St Catharines. Drawer C250.

LOVING, 40-year-old, 6-footer, 175 lbs, moustache, modest endowment, horny. Wishes to meet young, trim, clean, passive, femme male, for romantic affair. Your photo gets mine, no phone numbers. Drawer C248.

Montreal

ARE YOU A TOUGH, young man anxious to meet someone secure, successful, good-looking and male? I enjoy business, swimming, camping, biking, driving, travelling and TV. Male, 29, 135 lbs, 5'7". Please send your photo and letter; all answered. Drawer C235.

Saskatchewan

REGINA MALE, mid-40's, warm, sincere, offers friendship and companionship to discreet masculine guys 21 to 35. Drawer C262.

Toronto

WASP, 29, 5'10", 150 lbs, reasonably intelligent, good-looking and successful, desires long-term relationship with same. Interests include X-country skiing, cycling, long walks, quiet times and intelligible conversation. Serious enquiries only. Drawer C128.

CAN I FIND A LOVER by advertising in the classified columns of *TBP*? Friends, colleagues, and past experience all say no. Help me prove them wrong! I am a successful professional man, 40, cultured but down to earth, stable, intelligent, both fun-loving and serious, reasonably attractive, and 100% gay. My interests include music, theatre, travel, good meals, and quiet and lively times at home. You are a younger man than I, in the early stages of your career, or possibly still a student. You are intelligent and articulate. Like me, you have plotted a course for your life. Each of us wants to share the joys and sorrows of his life with one special man in a lasting relationship based upon respect and trust, and, with luck, love. Write now to Drawer C122.

SUCCESSFUL GAY professional man, 40, warm and loving, attractive and intelligent, desires cute cuddly young man as companion. Long-term relationship possible. For prompt response, write in detail to Drawer C119.

PROFESSIONAL WRESTLER, 28, 6'3", 220 lbs, muscular. Moving to Toronto, seeks friends and companion. A nonsmoker, not into bar scenes, prefers jogging, outdoors, reading, theatre and films. Photo and phone appreciated. Drawer C156.

MASCULINE 26-YR-OLD male, employed in the publishing business, IQ 130, into poetry, magic and sex, seeks younger masculine male friend who appreciates intelligence and sensitivity, likes wine, grass and related pleasures of flesh and spirit. Reply with photo (photo reciprocated) to Drawer C228.

MASCULINE, 5'10", 37, 165, brown short-trimmed hair and beard, hairy body. Dominant B/D novice. Requires younger, muscular, passive guy into fantasy and role playing. No S/M. Photo and detailed letter to Drawer C227.

GWM STUDENT, 22, 6'4", 185 lbs, brown hair, athletic build. Enjoys weight lifting, cycling. Seeks creative guy for new experiences, sensations, fantasies, etc. Discretion assured. Drawer C225.

A QUIET, PASSIVE, intelligent male, 40, medium build, fairly attractive, would like to meet a dominant male, under 30, who is French passive and has some experience in administering discipline and humiliation. Toronto area only. Drawer C223.

FUN LOVING, sincere and considerate male, 6', 38 yrs, slim and attractive, non-smoker, occasional drinker, not interested in bars, discos or baths, seeks another, same age or younger, with similar attributes for stable relationship, sharing good times and discovering mutual interests. Drawer C207.

I AM LOOKING for a warm, intelligent, sensitive, attractive young man for a lover. I am slim, sensual, warm, hairy, dark-complexioned, and 36 years young. I like sex, people, affection, rock, occasional dope, swing, old movies, radio disc-jockeying, psychology, cooking, cleaning, nostalgia, *Star Wars*, nature and the *Rocky Horror Picture Show*. I want loving from a man and am willing to return it. Let's see if we would like to spend some time with each other. Drawer C208.

SUCCESSFUL PROFESSIONAL, 35, 6'5", 185 lbs, seeking friend for permanent relationship. Must be employed or student. Confidentiality requested and assured. Drawer C209.

GOOD-LOOKING SLIM male, 35, looking for men 25-35 who are into A/P French and Greek. Tired of bars, looking for someone who wants to spend evenings home enjoying good music, some wine, etc. Please include photo and phone. Drawer C210.

ATTRACTIVE INDIAN MALE, 24, seeks sincere honest guy for lasting relationship. Not into bars, mature male preferred. Various interests. Drawer C212.

A SINCERE MALE in 30s, straight appearance, variety of interests, wishes to make friends with young, together guy. Drawer C216.

ROMANTIC STUDENT, 5'11", 190 lbs, sensitive and sincere. Very inexperienced and will likely require much patience, won't be rushed. Interests include quiet evenings as well as some

TBP CLASSIFIEDS

Need a roommate? Looking for a sex partner? Got something to sell, trade or exchange? Bored with your boa? *TBP* classifieds can find you a new home, a hot night, a job, a house cleaner, a replacement for that tedious reptile — just about anything. Use your imagination — if we don't have the category to cover your needs, think up a new one and we'll use it.

What you say is up to you, but be positive about yourself rather than negative about others. Phrases like "no fats or fems," or "no Blacks" are insulting. *TBP* does not print insults.

Restrictions? A few — not ours, but the Criminal Code's. It is illegal to have sex with anyone of the same sex under the age of 21, to have sex with more than one person at a time regardless of their ages, or to solicit for the purposes of prostitution. Word your ad accordingly — we reserve the right to alter or refuse any ad.

Answering? If you want replies directly, you'll have to put your address or phone number in your ad. If you want more privacy, we'll assign your ad a drawer number, collect the replies, and forward them to you once a week. The charge for this forwarding service is two dollars per ad per issue.

Answering someone else's ad is easy too. Just put your reply in an envelope, and address it as in the diagram at right. Office staff do not open any mail with a drawer number on the envelope. Your unopened letter will be forwarded within the week.

So start writing. The amount in the box when you reach the last word of your ad is the amount you owe. Business ads cost more: see below.

Business ads multiply above amounts (if over \$4) by three. Minimum charge for businesses is \$6. If more space is needed, use a separate sheet and charge 20¢/word, 60¢/word for businesses				
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4.20	\$4.40	\$4.60	\$4.80	\$5.00
\$5.20	\$5.40	\$5.60	\$5.80	\$6.00
\$6.20	\$6.40	\$6.60	\$6.80	\$7.00
\$7.20	\$7.40	\$7.60	\$7.80	\$8.00
\$8.20	\$8.40	\$8.60	\$8.80	\$9.00
\$9.20	\$9.40	\$9.60	\$9.80	\$10.00
\$10.20	\$10.40	\$10.60	\$10.80	\$11.00
\$11.20	\$11.40	\$11.60	\$11.80	\$12.00
\$12.20	\$12.40	\$12.60	\$12.80	\$13.00
\$13.20	\$13.40	\$13.60	\$13.80	\$14.00
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38/THE BODY POLITIC

nights out. Looking for sincere, romantic masculine man looking for more than a one-night stand. Will answer all. Drawer C221.

BI-MALE, 34, curious about kinky sex. Likes hairy guys (but not necessary), would get off on photo and phone number. Drawer C220.

ATHLETIC, well-established male, 50, seeks masculine male for friendship and to plan a vacation to California in March/April. Box 504, Stn K, Toronto.

ATTRACTIVE, EARLY 20's male, seeks attractive masculine male to age 40. Must be financially secure and able to provide exclusive lifestyle in exchange for discreet relationship. Marital status unimportant. Serious replies only. Drawer C203.

ORIENTAL MALE, 30, 5'8", 150 lbs, considered attractive. I am religious, warm, caring and sensitive, with a need for emotional intimacy. Seek friends with similar qualities and needs. Drawer C240.

YOUNG MAN, mid-20s, French-speaking, tired of frustrated evenings in smoky bars, seeks friends, 25-35. Am thoughtful and romantic but often socially retiring. Interests include travel, arts, languages, long walks and quiet Sundays. Photo appreciated. Drawer C241.

GENTLEMAN S, 40-65, sought by masculine male, 28. Am well educated, bi, very straight-appearing, nice looks and body, good character, many interests. You should be conservative, masculine, uninhibited but sensible, interested in psychological-verbal control as well as physical. Marrieds, bi's, travellers welcome. Am very discreet, prefer same. Permanent relationship very possible. Drawer C239.

THORNHILL, WOODBRIDGE, Bramalea area. W/M, 37, 5'8", 140 lbs, good physical shape, hairy body, seeks good-looking, young, slim guys for fun, friendship and more. Age 21-28. Photo and phone will get prompt reply. Discretion assured. Drawer C231.

W/M couple, mid-30's, living in NW Toronto, are looking for other couples to 40 for friendship. Discretion assured. Photo and phone appreciated. Drawer C230.

GAY MALE, early 40's, 6'3", 200 lbs. Interests include cooking and eating, classical music and ballet, long walks and talks, good company, good conversation. Not interested in discos, bars, drugs, etc. Seeks friends over 30 with similar interests. Willing to work at creating caring relationship if both interested. Drawer C229.

WANTED: Masculine guy(s) for 3rd hand at checkers. We are: white, 21-35, moustache, no beards, 5'8", well built, good-looking. You are same. Photo appreciated. Drawer C270.

AFFECTIONATE, ATHLETIC, bearded, masculine, well-hung, white, 33, seeks friend(s) 21-35 (blacks welcome). Letter/photo to Box 7303, Stn A, Toronto M5W 1X9.

MASCULINE, ATHLETIC, very good-looking gay white male, young, 6 ft, 175 lbs, straight-looking, head together. Wanting to locate similar for sincere friends in downtown Toronto, since I am moving there in July 1981. Seeking lover also. Also would like to locate friend(s) from Saskatoon to move with. Will answer all. Reply to: PO Box 7155, Saskatoon, Sask S7K 4J1.

MASTER SEEKS docile slave. Must be honest. Looks and age unimportant but mental attitude is. Intelligence and obedience requested. Write a respectful letter immediately and my application is off to you. Drawer C269.

ATHLETIC ASIAN student, 24, 5'8", 150 lbs, would like to meet white masculine males, 21-30, for friendship. My interests include movies, weight-training, swimming, good times, bad times, music, intelligent conversation, and a lot more! Please send pic and phone no. Looking forward to meet you! Drawer C268.

GWM, 31, 155 lbs, 5'6", seeking travelling companion for a week's vacation to Ottawa, Mar 21-28. Must pay own way. Prefer young male 22 to 30, slim or average build, clean-cut and little body hair. Picture essential and will be returned. It gets very lonely travelling by yourself. Please write today, Drawer C267.

MALE, 35, 5'9", 150 lbs, brown hair and beard. I enjoy: cycling, walks, renovating, movies. Would like to share life with some white male to age 35 who has similar interests. Looking for serious relationship but a good

friend will be even better. Phone and photo if available. Drawer C266.

ATTRACTIVE MASCULINE male, 30, 135 lbs, brown hair, discreet, warm, sincere. Would like to meet a person with whom going out and feeling can be shared. Willing to work at creating a relationship if both interested. Seeks honest, discreet, straight-appearing masculine male, 21-30. Photo appreciated, all answered. Drawer C265.

I RECENTLY moved here from the west. I'm 38, young-minded, blue eyes, blond hair, 185 lbs, 6 ft. I enjoy walking, dancing, swimming, music, theatre, etc. I'm looking for companionship/friendship with other mature male or males. Drawer C264.

MALE, 28, seeking friends 25-35. I'm tired of the bar scene so trying a different approach. I am sincere, honest and reliable. Relationship a definite possibility. Will answer all letters, but please include phone number. Drawer C261.

Tired of bars?

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PROFESSIONAL MALE, married, 50, masculine, 6', 180 lbs, versatile and physically fit. Like and gives affection — wants to meet similar or gay for companion for dining, talking, walking, music. Discretion both ways. Drawer C260.

DISCIPLINE: school and military. Spankings expertly and carefully applied by handsome masculine male. Safe and discreet. Apply with address and phone number (to age 35). Drawer C254.

YOUNG ORIENTAL gentleman would like to make friends with Asian young man. My interests are classical music, tennis, good conversation, etc. If you are looking for a sincere, considerate, understanding, loving, gentle man, write to Drawer C253.

MALE, 25, 5'6", 120 lbs, seeks same under 30 for relationship. Phone and photo appreciated. Drawer C252.

40 YEARS OLD, attractive, well-built and well endowed. New to gay life and inexperienced. Wish to meet slim, attractive person to teach me all the wonders of gay life. Enclose photo and phone number. Drawer C246.

W/M, 23, BI, beginner, 6'5", 240 lbs, very athletic, handsome with muscular build, seeks very pretty TV or select gay or bi male for mild B/D games. I can be dominant but prefer submissive role. Let's experiment. Photo/phone letter gets first reply, will answer all. Discretion assured and expected. Write: B, PO Box 326, Unionville, Ont L0R 2V3.

THOUGHTFUL, OUTGOING student, 22, slight build, looking for sensitive yet stable and affectionate Asian man to 32 years, able to share both warm thoughts and impulsive moments. Photo appreciated. Drawer C217.

HOMES

Hamilton

QUIET WHITE MALE, 30, has 19th-century, luxury, 3-bedroom apartment to share. 10-minute walk from King and James. Share rent of \$400 monthly. Prefer honest, clean, self-supporting male. Sex is not the immediate object of this ad. Serious enquiries only. Phone Stuart, 526-9449, after 6:00 pm, or write Drawer C132.

Toronto

APARTMENT FOR RENT, Scarborough-Birchmount-Danforth. TTC, parking, very large bachelor second-floor, 4-pc bath, bay

FEBRUARY 1981

Community Page

The Community Page is a listing of lesbian and gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing a listing, or a revision of information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A Toronto, ON M5W 1X9.

ALBERTA

Calgary

- Camp 181 (a social club for women and men), c/o Eleanor, no 3, 2311-17A St SW, T2T 2S4. Ph: (403) 245-2336.
- Dignity/Calgary, Box 1492, Stn T, T2H 2H7. Ph: (403) 269-7542 or 282-0574 (evenings only).
- Gay Academic Union, Student Clubs, MacEwan Hall, Univ of Calgary, T2N 1N4.
- Gay Information and Resources Calgary (GIRC), Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- Gay Youth Calgary, Box 1133, Stn M, T2P 2K9. Meets Thurs, 8 pm, Rm 319, 223 12 Ave SW.
- Integrity: Gay Anglicans and their friends, c/o Box 1492, Stn T, T2H 2H7.
- Lesbian Friendship, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- Metropolitan Community Church, Box 6945, Stn D, T2P 2G2. Ph: (403) 277-4004. Services Sundays at 11:30 am at Backlot Theatre.
- Parents of Gays and Lesbians, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- Womyn's Collective, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 267-3098.

Edmonton

- Dignity/Edmonton, Box 53, T5J 2G9.
- Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- Metropolitan Community Church, Box 1312, T5J 2M8. Ph: (403) 482-4213.

Lethbridge

- Lethbridge Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- Medicine Hat Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- Gay Association of Red Deer (GARD), Box 356, T4N 5E9.

BRITISH COLUMBIA

Kamloops

- The gay group in this city can be contacted by writing to Box 3343, Kamloops V2C 6B9. Meet friends, peer counselling, information.

Nelson

- The gay group here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince George

- The gay group in this city can be contacted through the Prince George Crisis Centre, 1306-7th Ave, V2L 3P1. Ph: (604) 563-1214.

Prince Rupert

- The gay group in this city can be reached by writing to Box 881, V8J 3Y1.

Revelstoke

- Lothlorien, Box 2054, V0E 2S0. Information, hospitality, counselling.

Vancouver

- Archives Collective, Box 3130, MPO, V6B 3X6.
- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- Dignity/Vancouver, Box 3016, V6B 3X5. Ph: (604) 524-1657.
- Gayblevision, monthly television show produced by and for gays, 837 Bidwell St. Ph: (604) 688-6813.
- Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6. Ph: (604) 291-3181 or 291-3111.
- Gay People of UBC, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781. Meetings every Thurs at 12:30 pm in SUB 207/209.
- Integrity: Gay Anglicans and their friends, Box 34161, Stn. D, V6J 4N1. Ph: (604) 732-0412.
- The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- Metropolitan Community Church, Box 5178, V6B 4B2. Ph: (604) 681-8525. Services 8 pm Sundays, at 1811 West 16th Ave.
- SEARCH Community Services, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- SEARCH Youth Group, c/o SEARCH, 28-448 Seymour St, V6B 3H1.
- Society for Education, Action, Research and Counselling in Homosexuality (SEARCH), Box 48903, Bentall Centre, V7X 1A8.
- Society for Political Action for Gay People (SPAG), Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.

Vancouver Gay Community Centre (VGCC), Box 2259, MPO, V6B 3W2.

Victoria

- Feminist Lesbian Action Group (FLAG), Box 237, Stn. E, V8W 2M6.
- Gay Men's Discussion Group, meets twice a month. Call NEED for time and place.
- NEED (Victoria Crisis Line), Ph: (604) 383-6323, 24 hrs a day. Some gay info available.
- University of Victoria Gay Focus, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- WAVES, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

MANITOBA

Brandon

- Gay Friends of Brandon, Box 492, R7A 5Z4. Ph: (204) 725-4386.

Winnipeg

- Bethany: Families of Gays, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 743-4549.
- Council on Homosexuality and Religion, Box 1912, R3C 3R2.
- Dignity/Winnipeg, Box 1912, R3C 3R2.
- Gays for Equality, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- Manitoba Physicians for Homosexual Understanding, Box 3911, Stn B, R2W 5H9.
- Project Lambda, Inc, gay community services, Box 3911, Stn B, R2W 5H9.
- Winnipeg Gay Youth, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- Winnipeg Lesbian Society, 730 Alexander St. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- Fredericton Lesbians and Gays (FLAG), Box 1556, Stn A. Ph: (506) 472-9576.

Western NB

- Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria, NB, Temiscouata, Quebec, and Aroostook, Maine).

NEWFOUNDLAND

Corner Brook

- Community Homophile Association of Newfoundland (CHAN), Box 905, A2H 6J2.

St. John's

- Community Homophile Association of Newfoundland (CHAN), Box 613, Stn C, A1C 5K8.

NOVA SCOTIA

Halifax

- The Alternate Bookshop, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7. Ph: (902) 423-3830.
- Expression, c/o The Alternate Bookshop, Box 267, Stn M, B3J 2N7. A support group for transvestites and transsexuals, presently in formation.
- Gay AA meets every Wednesday at 7:30 pm at Hope Cottage, 2435 Brunswick St. For info call (902) 422-5875 or Gayline, or write Box 3064, South Station.
- Gay Alliance for Equality Inc (GAE), Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada, Box 3611, South Station, B3J 3K6.
- Gays and Lesbians at Dalhousie (GLAD), c/o SUB (Student Union Building), Dalhousie University.
- Sparrow of Atlantic Canada, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every Sunday at The Turret, Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.
- The Turret Gay Community Centre, 1588 Barrington St. Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

Wolfville

- Gays, Box 1297, BOP 1X0.

ONTARIO

Georgetown

- Georgetown Gay Friends, Box 223, L7G 4T1. Ph: (416) 877-5524.

Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.
- Guelph Gay Youth Group, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

- Gay Fathers of Hamilton, offers support, advice, and pot luck suppers twice a month. Call Gayline for meeting places and times.
- Gayline Hamilton, information on all groups and activities, and peer counselling. Ph: (416) 523-7055 Wed through Sun, 7-11 pm.
- Gay Monitors Committee of Hamilton, an educational and information service agency of HUGS. See Hamilton United Gay Societies (HUGS) listing.
- Gay Recreation Committee of Hamilton, a recreational service agency of HUGS, sponsors dances, bowling league and other events.
- Gay Women of Hamilton, support group. Call Gayline for meeting places and times.
- Hamilton United Gay Societies (HUGS), a meeting of men and women, young and old, with discussions and speakers on topics of community interest. Meetings on alternate Wednesdays, Rm 619, Togo Salmon Hall, McMaster University, 7:30 pm. Call Gayline for further information.
- Lambda Gay Youth of Hamilton, support group. Call Gayline for meeting places and times.
- Address for all Hamilton groups listed above: Box 44, Stn B, L8L 7T5.

Kingston

- Queen's Women's Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- Queen's Homophile Association, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

- Foundation for the Advancement of Canadian Transsexuals (FACT), Box 1497, Stn C, Kitchener N2G 4P2.
- Gay AA, Ph: (519) 742-6183.
- Gay Liberation of Waterloo (GLOW), c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW.
- Gay News and Views, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- Gay Rights Organization of Waterloo, Box 2632, Stn B, Kitchener N2H 6N2.
- G.R.O.W., Box 2782, Stn B, Kitchener N2H 6N3.
- Kitchener/Waterloo Gay Media Collective, Box 2741, Stn B, Kitchener N2H 6N3.
- Kitchener-Waterloo Gay Youth, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1.
- Leaping Lesbians, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- Lesbian Organization of Kitchener (LOOK), Box 2531, Stn B, Kitchener N2H 6N3.
- Young Men's Athletic Club, Box 2041, Stn B, Kitchener. Ph: (519) 579-1505. Licensed dances every two weeks, 1st and 3rd Fri of each month. Phone for location.

London

- Foundation for the Advancement of Canadian Transsexuals (FACT), Box 4724, Stn D, NSW 5L7. Ph: (519) 644-1061.
- Gayline, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- Homophile Association of London, Ontario (HALO), 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- Metropolitan Community Church, Box 4724, Stn D, NSW 5L7. Services Sundays at 7 pm at Unitarian Church, 29 Victoria St. Singspiration at 6:45 pm.
- Western Gay Association, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.
- Mississauga/Brampton
- GEM; Box 62, Brampton L6V 2K7.
- Gayline West, Ph: (416) 274-5068. Peer counselling telephone service.
- Niagara Region
- Gayline, Ph: (416) 354-3173.
- Gay Unity Niagara, Box 692, Niagara Falls L2E 6V5.
- North Bay
- Caring Homosexuals Association of North Bay (CHANB), Box 649, Callander P0H 1H0. Ph: (705) 472-0909.
- Ottawa
- Dignity/Ottawa/Dignité, Box 2102, Stn D, K1P 5W3.
- Dykes and Fags (Carleton University Gay People). For more information call (613) 238-1717.
- Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.
- Integrity: Gay Anglicans and their friends, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.
- Lesbiennes et gais du campus/Lesbians and Gays on Campus, c/o SFUO, 85 rue Haste Street, K1N 6N5.
- Metropolitan Community Church, Box 868, Stn B, K1P 5T1. Ph: (613) 741-0783.
- Parents of Gays, Box 9094, K1G 3T8.

- <ul style="list

- Toronto Area Gays (TAG)**, Box 6706, Stn A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- Toronto Lambda Business Council**, Box 513, Adelaide St Stn, M5C 2J6.
- Toronto Organization of United Church Homosexuals (TOUCH)**, Box 249, Stn E, M6H 4E2.
- Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- Wages Due Lesbians**, Box 38, Stn E, M6G 4E1. Ph: (416) 465-6822.
- Women's Archives**, Box 928, Stn Q, M4T 2P1.

Windsor

- Gay AA**. Ph: (519) 258-7967.
- Lesbian and Gay Students on Campus (LGSC)**, c/o Students' Activities Council, Univ of Windsor. Ph: (519) 252-0979. Rap sessions weekly.
- Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesdays 7-10 pm.

QUEBEC

Charlevoix

- Association pour les droits des gais de Charlevoix (ADGC)**, CP 724, Clermont, Comté de Charlevoix, G0T 1C0.

Hull

- Association Gale de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

- Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7.

Montreal

- Aide aux travesties et transsexuelles du Québec**, CP 363, Succ C, H2L 4K3. Ph: (514) 521-9302.
- Alpha Kira Fraternity**, CP 153, Succ Victoria, H3Z 2V5.
- Association communautaire homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1267, Pav Lionel Groulx des sciences sociales, Université de Montréal, H3T 1N8. Ph: (514) 737-0553. Office hours: Mon 12-3 pm, Wed, 7-11 pm in local 1279 of the same building.
- Association des bonnes gens sourds**, CP 764, Succ S, H2S 2B1.
- Association pour les droits de la communauté gaie du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 263 est, rue Sainte-Catherine, 2e étage, Ph: (514) 843-8671.
- Comité d'auto-défense gay**, a/s ADGQ ou Librairie L'Androgynie. Ph: (514) 843-8671 ou 866-2131.
- Comité de soutien aux accusés de Truxx**, a/s 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- Communauté homophile chrétienne (Catholic)**, 354, rue Murray. Ph: (514) 688-9071.
- Contact-i-nous**, gay VD service, information and referral. Ph: (514) 842-5807.
- Coop-Femmes**, CP 223, Succ Delormier, H2H 2N6. Ph: (514) 843-8998.
- Dignity/Montréal**, Newman Centre, 3484 rue Peel, H3A 1W8. Ph: (514) 392-6741.
- Eglise Communautaire de Montréal**, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.
- Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.
- Fraternité-Halte Inc**, 5342 boul Saint-Laurent, H2T 1S1. Ph: (514) 521-5360.
- Gaiéconte**, ligne téléphonique pour francophones. 1900h - 2300h tous les soirs. Ph: (514) 937-1447.
- Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 rue Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255, Mon, Wed and Fri evenings.
- Gay Info**, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm. 24-hr recorded message at other times.
- Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.
- Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.
- Gay Social Services Project**, 5 rue Weredale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.
- Gay Youth Group**, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- Integrity: Gay Anglicans and their friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.
- Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.
- Librairie l'Androgynie/Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- Ligue Lambda Inc**, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889, Alain ou Jacques.
- Naches: Montreal's Gay Jewish Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.
- Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Weredale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.
- Parents of Gays**, a/s CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.
- Pro-cathédrale du disciple bien-aimé**, 4376 de la Roche. Ph: (514) 279-5381 ou 525-5245.
- Productions 88**, CP 188, Succ C, H2L 4K1. Television program *Côte à côte*, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on

- CIBL-FM**, 104.5 MHz, Wed 7:30 pm and on CINQ-FM, 102.3 MHz, Thurs 10 am.
- Travesties à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs and Fri only).
- Women's Homophile Association of Montreal**, a/s Susan Shea, 1967 rue Eric, H2K 2M5.
- Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.
- Quebec**
 - Association fraternelle des gai(e)s du Québec (AFGQ)**, CP 2, Succ Haute-Ville, G1R 4M8.
 - Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.
 - Groupe gai de l'Université Laval (GGUL)**, CP 2500, Pavillon Lemieux, Cité universitaire, G1K 7P4.
 - L'Heure Gai**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.
 - Ligue Mardi-Gai**, Ph: (418) 524-2219, Richard Huot.
 - Paroisse Saint-Robert (Eglise catholique eucharistique)**, 685, Côte Franklin, G1M 2L9. Ph: (418) 688-5564.

SASKATCHEWAN

Carrot River

- Carrot River Gays**, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

Kindersley

- West Central Gays** (Kindersley-Eston-Rosetown), c/o Drawer 1, Box 7508, Saskatoon.

Moose Jaw

- Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

Prince Albert

- Prince Albert Gay Community Centre**, Box 1893, S6V 6J9.

Regina

- Dignity for Gay Catholics and Friends**, Box 1375, Fort Qu'Appelle, S0G 1S0.
- Gay Regina**, a political action group, c/o 2242 Smith St, Box 3414. Ph: (306) 522-7343. For info concerning social functions, contact Regina Gay Community Centre.
- Regina Gay Community Centre**, 2242 Smith St. Ph: (306) 522-7343. Counselling and information Tues and Sat, 6:30-9:00 pm.

Saskatoon

- Gay Academic Union**, Box 419, Sub PO 6, S7N 0W0.

- Gay Community Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- Grapevine**, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- Lesbian Caucus, Saskatoon Women's Liberation**, Box 4021, S7K 3T1.
- Stumble Jumper Press**, 21-303 Queen St, S7K 0M1.
- Subcommittee on Gay Rights**, Saskatchewan Association on Human Rights, 311-20th St W, S7M 0X1.

PROVINCIAL

- Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton, AB T5J 2P2.
- Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto, ON M5W 1G3. Ph: (416) 533-6824.
- Manitoba Gay Coalition**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- Ontario Gay Teachers' Caucus**, Box 923, Stn F, Toronto, ON M4Y 2L8.
- Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK.

NATIONAL/BINATIONAL

- Binational Gay Youth Coalition**, Canadian Head Office, 730 Bathurst St, M5S 2R4. Ph: (416) 533-2867.
- Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. Ph: (416) 977-6320.
- Coalition binationale pour la jeunesse gai**, Siège sociale Québécois, CP 753, Succ H, Montréal, PQ H3G 2M7.
- Committee to Defend John Damlen**, Box 608, Stn K, Toronto, ON M4P 2H1.
- Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.
- Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 891, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 535-8819, 24 hrs a day.
- Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, Box 873, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 925-4047.
- Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- International Gay Association**, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire).

- The John Damien Foundation**, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.
- Metropolitan Community Churches in Canada**, Box 5178, Vancouver, BC V6B 4B2. Ph: (604) 681-8525.
- New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.

PUBLICATIONS

- After Stonewall**, Box 7763, Saskatoon, SK.
- Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7. Ph: (514) 843-8671.
- The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- Boonies, A Voice for Rural Gays**, R R 1, Paradise, NS B0S 1R0.
- Gay Horizons**, Box 2715, Stn M, Calgary, AB T2P 3C1. Ph: (403) 264-3911. Offices at Suites 317-323, 223-12 Ave SW, Calgary, AB T2R 0G9.
- Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- Gay Saskatchewan**, Box 7508, Saskatoon, SK.
- GO Info**, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- Have You Heard?**, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- Lesbians/Lesbiennes**, Box 2531, Stn B, Kitchener, ON.
- Metro Community News**, 730 Bathurst St, Toronto, M5S 2R4. Ph: (416) 532-2333.
- OUT**, Box 2741, Stn B, Kitchener, ON K2H 6N3.
- Out and About**, Box 3911, Stn B, Winnipeg R2W 5H9.
- Sparrow of Atlantic Canada**, Atlantic Christian Newsletter, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.

IS YOUR ENTRY CORRECT?

Keeping the Community Page up-to-date depends on you. If the information presented here about groups in your area is not accurate, please let us know. Send corrections, changes and new listings to: **The Body Politic Community Page**, P O Box 7289, Stn A, Toronto, ON M5W 1X9.

The Body Politic is looking for articles about gay groups across Canada to run each month on its Community Page. If you'd like to tell people all across North America about your group, send us a story about it (maximum length, 1000 words) along with some photos.

Gay Youth Toronto offers social alternatives, speakers

Initiated in the spring of 1975 by a group of concerned young people under the supervision of Huntley Youth Services, Gay Youth Toronto (better known as GYT) provides a relaxed, positive social forum where people under 26 can meet and talk with other gays. Weekly meetings are held Tuesday at 7:30 pm at the 519 Church Street Community Centre.

Because of the social stigma attached to homosexuality and the fact that most commercial gay establishments, such as bars and baths, are not accessible to those not of legal age, many gay adolescents have very few places to go to meet other gay people. GYT has no membership fees and no one is required to give their last name if they do not feel comfortable doing so. Many of the group's members are in high school, college or other institutions of higher learning, so most are on a pretty restricted budget. Drinks are not free, and an evening in a bar can be a costly venture in a rather compromising social situation. Some members also live at home with conservative parents and the Tuesday night meetings afford them their only opportunity to meet other gays in a social setting.

In the past, GYT has been host to guest speakers from TAG; Transvestites in Toronto, the Metropolitan Community Church, the Lesbian Organization of Toronto, the Gay Fathers group, the

Coalition for Gay Rights in Ontario, the Lesbian Mothers' Defence Fund, Tri-Aid House, Hassle Free Clinic and other gay organizations. On evenings when a guest speaker is not scheduled, GYT has some type of organized discussion or group activity. For members who are there for the first time, there is a welcoming committee which tells new people what the group is all about and tries to make them feel more at ease.

For some, attending their first GYT meeting is quite a step toward self-acceptance of their sexual orientation. Often it is their first contact with other gays and sometimes they are a little nervous, but the accepting, congenial atmosphere of the meeting is usually enough to put a new member at ease.

At present, Gay Youth Toronto has office space that it shares with the Metropolitan Community Church, located at 73



CAN ANYTHING BE DONE TO SAVE THIS MAN?

Name: Michael Petty.

Occupation: In the real world, a waiter. Shown here in his role as shipper, biller, mail-opener, letter-writer, phone-answerer and guest-greeter at the office of *The Body Politic*.

Complaint: Overwork. "Too much to do, too little time," he says, "and where did you hide the stapler?"

Condition: Critical. Personal life in shambles; only has time for sex in elevators and subways.

Prescription: Help.

Michael needs the assistance of a few solid, reliable people who have a few hours a week to spare — preferably during the day. You could be one of those people. If you've got what it takes (willingness, mainly, but it helps if you don't live too far away, and if you can type), Michael would be only too happy to spend some time showing you the office routines. Fill in the resumé below and mail it to "Help!", TBP, Box 7289, Station A, Toronto, ON M5W 1X9.

Yes: here's my resume

Name _____

Address _____

City _____ Code _____

Phone number: _____ Best times to call: _____

Check the boxes that apply to you:

I can type I can sort of type Give me a pencil, please

My spelling is: Great Grade Pretty good Yuk

I am free: during the day evenings only weekends only

Best hours for coming to the office: _____

Special skills or interests: _____

Mail this form to "Help", *The Body Politic*, Box 7289, Station A, Toronto, ON M5W 1X9.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases.

Current attitudes (including group male-female and same-sex activities) require that each participant wash away those acquired and one's own germs and secretions, before and after sex contact, in protection of one's self and of one's sex partners.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause non-gonococcal urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in Spanish; soon-in Japanese) —

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

PAGE 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX FOR HYGIENIC PURPOSES.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis. When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastrointestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina.

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required. For the sexually active male — the commercially available germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis. For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

Send your tax-deductible [for U.S. citizens only] contribution for a copy (quantities available.) Help us educate the public.

AMERICAN FOUNDATION FOR THE
PREVENTION OF VD, INC.
335 BROADWAY
NEW YORK, NY 10013

by Lorna Weir

Lessons for the lesbian marketplace

Why did the flyer entitled "Hawaiian Holiday for Gay Women" that was pinned to the bulletin board in the Toronto Women's Bookstore shock me? Don't lesbians need vacations? Do I harbour a secret envy of women who tan instead of freckle? Being shocked is such a fascinating experience for the jaded political activist.

Perhaps it was the "gay women" in the title that irritated me. Lesbians who call themselves gay women can generally be trusted to have an underdeveloped feminist consciousness. Then too, the illustrations to the ad copy gave me pause: the pictures of alluring women were of a virulently heterosexist bent. The implication that lesbians see, or could be taught to see, the bodies of other women in the same fashion as heterosexual men is a repugnant thought. Indeed.

The text sings the splendours of, among other delights, Hawaii's "famed Fern Grotto," promising "gay women" will "leave with the memory of the Hawaiian Wedding Song sung by Hawaiians in this natural amphitheatre." Surely the Hawaiian Holiday for Gay Women should be modified to mercifully avoid the painful experience of the Fern Grotto.

The tour was sponsored by United Airlines through the cooperation of Pat 'n' Laddie Ventures, Inc. Pat 'n' Laddie are Pat Bartlett and Laddie Hosler, editors of the lesbian contact magazine, *The*

Wishing Well. (Pat Bartlett has since left the publication.) Lesbians who wish to contact other lesbians write brief descriptions of themselves and the sort of women they wish to meet. The blurbs are classified according to a code, e.g., A-300, B-217 etc, and incoming mail forwarded to *Wishing Well* members via the code. The editors attempt to personalize the code, *vide* the Honor Roll: "For your various kindnesses to *The Wishing Well*, we especially thank the following members: A-228, A-252... Z-39." The tone of *The Wishing Well* is soap-opera romantic: the destiny of every good "gay woman" is to find her soulmate and the lifelong bliss therein entailed.

I would be succumbing to personal weakness to satirize any further the cloying sincerity of *The Wishing Well*. In all fairness, it must be recognized that lesbians are, as a result of massive social oppression, isolated from each other. This is especially true for older lesbians, for whom *The Wishing Well* provides a valuable contact service. Yet we cannot fight lesbian isolation by feeding the ideology of romantic love with its *égoïsme à deux*. Further, lesbian collusion with companies like United Airlines is far less innocent than it might initially appear.

The Hawaiian Holidays brochure implied that "gay women" were a poten-

tially valuable market. Never in my lesbian career have I thought of myself or my impoverished lesbian friends as an untapped market. United Airlines, in distributing the Hawaiian Holiday pamphlet, was clearly sounding out lesbians as a special-interest group of consumers. This is a completely new situation for lesbians in contrast to that prevailing among gay men, who have already been constituted as a market.

There is no lesbian parallel to the gay male ghetto. Prior to the late 60s, most large cities had a dyke bar and informal lesbian friendship networks. In the 70s, lesbian institutions were established as a part of the growth of the lesbian, feminist and, to a lesser extent, gay liberation movements. Lesbian social and political institutions exist as the result of political struggles which are at the centre of lesbian feminism, organizing lesbians and creating lesbian communities. In contrast to the gay male pattern of development, lesbian feminism was not a political movement originating after the formation of a commercial ghetto.

The tension gay male activists feel between their political and social/sexual lives is not duplicated among lesbian feminists. The feminist and lesbian benefit circuits provide the lesbian activist with a politically correct atmosphere for the expression of her hedonism. Community feminist and lesbian parties are fairly frequent, and one can always drop in to the local feminist bar for a drink. There's always picket duty to perform with a bunch of friends. There certainly does exist tension between disco dykes and lesbian feminists, but the lesbian and feminist communities are large enough and their activities sufficiently varied to keep most lesbian activists moderately content. Lesbian activists are not dependent on pre-70s commercial institutions for our social and sexual lives.

The last thing in the world lesbians need is the growth of an antipolitical lesbian ghetto controlled from outside our community. Certainly we need more services for lesbians, but controlled and operated by feminists within our community. In Toronto, the Fly By Night, "a bar catering to women," offers a fine example of how a business can assist rather than attack the growth of political consciousness. The Fly, owned and operated by feminists, has a largely

lesbian clientele. The women who operate the bar are respected members of the feminist community, not hardgrubbers out to make a buck. A chocolate-chip cookie and grapefruit juice can be had there as easily as a drink. Notices of upcoming demonstrations and meetings are posted on the bulletin board; feminist posters cover the walls. On a good evening the atmosphere in the Fly resembles a party among friends.

No, the Fly By Night is not quite a feminist utopia, if only because of its hideous red velvet wallpaper. It does, however, provide an example of a successful business which integrates rather than excludes feminist politics. There is a qualitative difference between the social relations at the Fly and at non-feminist women's bars. I, for one, have not forgotten the Baby Face in Montreal, a Mob bar which blacklisted political lesbians. Lesbians need more places like the Fly: businesses controlled by lesbian feminists, not by United Airlines. The struggle for the control of the lesbian market will become more intense as lesbian visibility grows.

Even lesbian-feminist businesses, however, remain businesses. Rosa Luxemburg was right: there exist definite limits to cooperatives under capitalism, since the products of co-ops must be sold on the capitalist market. We may be able to develop restaurants and publishing houses, but never socially necessary steel mills and mines. The most outrageously successful lesbian-feminist enterprises will occupy only a few small niches in the capitalist economy, and there will always be a tension between their politics and their capacity to survive in the market. This is a contradiction common to all groups in opposition.

A ghetto, whether black, Jewish or gay, cuts two ways: it is a place of both solidarity and confinement. Given the present social attitudes of either hostility or malignant indifference to lesbians, the institutions we create will share in these features of ghetto life. What we can control is the composition of ghetto life. We have thus far avoided, and must continue to avoid, a split between a depoliticized lesbian ghetto and a lesbian-feminist political movement.

May projects like Hawaiian Holiday for Gay Women be few and far between. □

"The implication that lesbians see, or could be taught to see, the bodies of other women in the same fashion as heterosexual men is a repugnant thought. Indeed."



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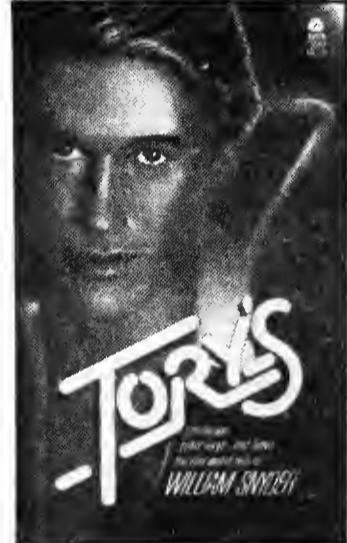
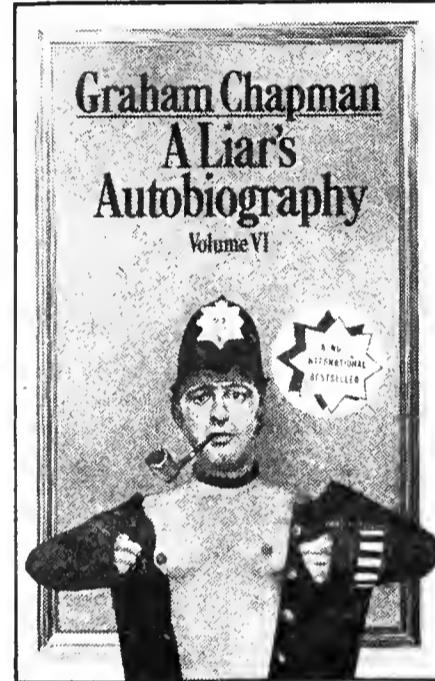
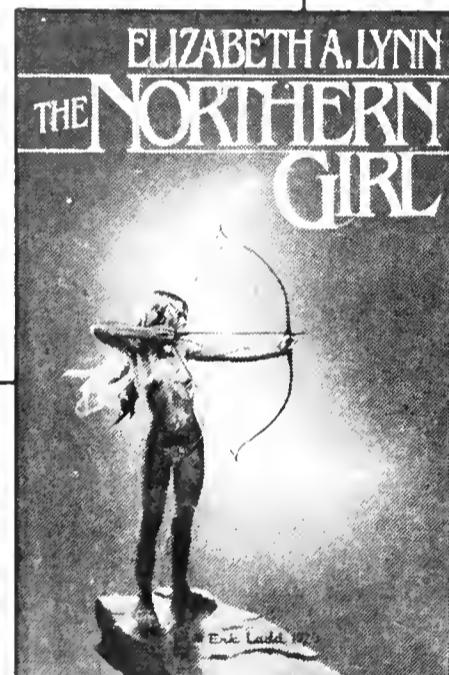
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